THE PACIFIC

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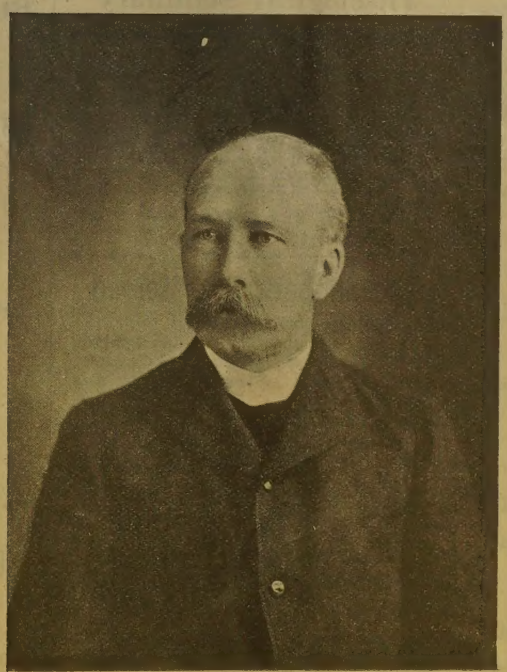

DR. GEORGE A. GATES.
President of the Pomona College.

THE PACIFIC

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THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, December 19, 1901.

The Star of Bethlehem.

As shadows cast by cloud and sun
Flit o'er the summer grass,
So in thy sight, Almighty One,
Earth's generations pass.
And as the years, an endless host,
Come swiftly pressing on,
The brightest names that earth can boast
Just glisten and are gone.

Yet doth the star of Bethlehem shed
A luster pure and sweet;
And still it leads, as once it led,
To the Messiah's feet.
O Father, may that holy star
Grow every year more bright,
And send its glorious beams afar
To fill the world with light!

—William Cullen Bryant.

The great Red Letter day throughout Christendom is Christmas. On that day was accomplished more for mankind than on any other day in the history of the world. Other days celebrated by us here in America were made possible because of that divine life which began its earthly manifestation in the manger at Bethlehem. Christ is the great Emancipator. In him only are individuals and nations freed from sin and the curse of sin.

Long ago God did his part for the saving of the world. It is now for the followers of the Man of Nazareth to do their part. Christ says, "Come," in order that he may so, "Go." He calls no one into his kingdom for the sake of that one alone. Very expressively Dr. A. J. Gordon once presented this truth, "I have long since ceased to pray, 'Lord Jesus, have compassion on a lost world!' I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I have had compassion upon a lost world, and now it is for you to have compassion.'"

Gradually the colored people, greatly looked down upon in some parts of our country, are winning their way. The latest to especially distinguish herself is Miss Jessie Fauset of Philadelphia. Last June she won the alumnae scholarship in the Philadelphia high school, and only a few weeks ago she secured one of the eighteen competitive scholarships offered in the Freshman year at Cornell. One hundred and twenty-six persons competed at Cornell and Miss Fauset stood first in Latin and Greek. These two scholarships will pay all her expenses for four years at Cornell. Doubtless she will be heard from further, as will also not a few other colored people. Some of them are already prominent, and others are climbing steadily toward prominence. The race that can so soon, after centuries of slavery, produce a Booker T. Washington, a Tanner and a Dunbar, will some time come to its inheritance in America.

Catechisms in large numbers are being placed before the public these days. Two brethren who have seen many of them remarked the other day that none that had come to their notice were in their opinion of as much worth as the old Westminster catechism. Neither of these men is a back number. Generally the catechisms of these later years have been such as to meet a local need. In this way many of them have served and are serving a good purpose. But none has as yet appeared that will live as long as the Westminster has lived, notwithstanding its objectionable features. Wisdom will not die with this generation, and the world will wait for better things before it sets aside entirely the things which have done a good work in the past. People need as well to try to adjust the times to themselves as to try to adjust themselves to the times.

He who wrongs another does himself more harm than the one whom he seeks to injure. God created us for good deeds and not for evil, and every evil act rebounds with fearful force upon the actor. No one ever uttered a harsh, unjust word to a friend without hurting himself far more than he hurt his friend—even though he may have thought that he was acting rightly. And it is easier often for those whom we have wronged to forgive us than it is for us to forgive ourselves.

The Christ who was born long ago in Bethlehem must be born anew in the hearts of all who would receive the real blessings of that first Christmas time. The general blessings which his life confers on the world are far inferior in their scope and worth to those which come from an individual appropriation of him. In him is life; life here and life hereafter.

Christ and the Christmas-Time.

In the village of Bethlehem in Judea there was born nineteen hundred years ago one who has in all the years since then exercised a wonderful influence in the world. The records tell us that there were miraculous occurrences in connection with his birth; that an angel appeared to the Virgin Mary and made announcement of his birth and name; that on the natal night another angel appeared to shepherds as they were guarding their flocks on the Bethlehem hills, announcing good tidings of great joy which should be for all people; that wise men from far-off lands came, star-guided, across the great reaches of desert, to lay rich gifts at his feet; that an aged Israelite, to whom had come the assurance that he should not taste of death until he had seen the salvation which God had prepared for all people, blessed God when he had seen this child in the temple, and said: "Now lettest thou thy servant depart, O Lord, according to the word, in peace; for mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples; a light for revelation to the Gentiles, and the glory of thy people Israel"; that an aged prophetess, who was serving God constantly in the temple—one to whom God could speak, because her heart was ever open to heavenly influences—linked this new-born child with the redemption of Israel.

Twelve years rolled around while the child grew in wisdom and in stature and in favor with God and man, and then one day, on a great festival occasion in the Holy City there came intimation of his consciousness of his divine mission in the words, "Wist ye not that I must be about my Father's business."

At first thought it seems strange that one with such a consciousness should go back to a humble home in Nazareth and for eighteen years longer should be subject to its lowly duties. But all those years he was in very truth in his Father's house, doing his Father's business, for those years were years of preparation for his special mission in later life as the Savior of the world. It was under the limitations of the human that the Son of God had to do his work upon the earth.

Finally, at the age of thirty there came announcement of and entrance on his divine mission and work. In the life of the Man of Nazareth the flowering time had come. The beauty and fragrance and power of a matchless life began to be diffused in the world. He said to the people: "I came forth from the Father; ye are from beneath, I am from above; I am the light of the world; I am the way, the truth and the life. He said also that no man could come to God, the Father, except through him. He attested his divine origin and mission by the performance of certain wonderful works which were beyond all human power. He gathered about him a devoted band of followers and inaugurated a movement which, though peaceful in all its characteristics, began ere long to shake the foundations of both the Roman and the Jewish world.

But from the very beginning of his mission there was hanging over him the shadow of the cross. By the artist. Holman Hunt, there has been given to the world a picture which represents this Jesus of Nazareth as he is about to enter on his special life-work. It indicates that the work of his earlier years as the son of Joseph the carpenter has been finished, and that the call has come to another work. The tools drop from his hands and as he stretches himself so as to recover from the weariness consequent on the position in which he had been working, with his uplifted and outstretched arms he unconsciously casts upon the ground the shadow of a cross. The world knows that the shadow became the reality, that those arms were outstretched ere long on the hill of Calvary, and that his blessed earthly life came to what was regarded as an ignominious end. But the world knows also that his humiliation was in reality his coronation. Once he had said to the disciples, "And I if I be lifted up will draw all men unto me." His drawing power was never in his life-time what it was in his death. It was necesary that he be lifted up. Christ had to die to win, and in his death and resurrection he gained a glorious victory. Soon thereafter Jesus of Nazareth had one of the most devoted bands of followers of which the mind can conceive and daily, through their proclamation of him as the light of life, his reign became more extensive.

As we approach another anniversary of that first Christmas time; as we contemplate how hearts were drawn to the Christ child long ago in the Bethlehem manger, and survey the centuries since, it is seen that more and more, as the years have rolled away, have thought and life centered about Bethlehem and Calvary. Wherever he is plainly known Jesus of Nazareth is ranked far above all prophets and philosophers. He is "The Matchless Character," even in the estimation of skeptics. And ever-increasing millions today say with the Apostle Peter, "Thou are the Christ, the son of the living God"; and with Thomas, "My Lord and my God!" Here, in the beginning of the twentieth century, the Christmas festival will have world-wide celebration. And everywhere, as men and women look up to the stars at this Christmas time, will they be guided in thought to that Bethlehem manger. To many will come afresh the realization that then and there the world's hope was born, and they that are wise will lay before its occupant their gifts of gold and frankincense and myrrh.

"Hark! the praising angels say,
Christ was born on Christmas day,
In blessed Judea far away.
Hush! our pleading spirits say:
Christ be born in us we pray,
And give our souls their Christmas day."

The experience of the centuries show that the one great need of the world is Christ. For every soul there is restlessness until it rests in him. He who stilled the storm on the Galilean sea is the only one who can bring peace to troubled hearts on the voyage of life. He is watching every one of his loved ones just as closely and lovingly as he watched those early disciples in their toiling and rowing, and will bring every storm-tossed bark in safety to the farther shore.

No one who has entered into his friendship will say with Matthew Arnold—

"Far off he lies
In the lorn Syrian town,
And on his grave with shining eyes
The Syrian stars look down;"

But rather with Whittier—

"No fable old, nor mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years;

"But warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee.

"The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again."

It was these good tidings of great joy which came first to the shepherds on the Bethlehem hills that made it possible for the Quaker poet to voice comforting sentiments that will live while literature shall live. It is the message which came to the earth in Christ that is making this world swing steadily up into the light. It is this that is everywhere transforming life, rooting out the spirit of selfishness, enabling men and women to live for the good of man and the glory of God, and to say, with the poet Tennyson, as they move along on life's voyage—

"For though from out our bourne of time and place,
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

Chinese Exclusion.

The latest among the articles of special interest on the subject of Chinese exclusion is the one by Joaquin Miller in the last number of the North American Review. It is rather startling in some of its statements. He says that he can count letters from women by hundreds begging that "this brutal act (of exclusion) be not perpetrated"; that the women must have household help, and that for this they are largely dependent on the Chinese. He declares that in general the substantial citizens on the Pacific Coast want and need the Chinaman, and that because of the great outcry of those who can in any such matter make more noise and often trouble many do not care to have their real sentiments published.

As to the uncleanliness of the Chinaman the writer says: "The Chinese in the placer mines, where I worked alongside of them for years, always took time at the end of a day's work, to entirely change their clothes and take a bath. I never knew a Chinese miner who did not. I never knew any other foreign miner who did." And as to San Francisco's Chinatown, it is asserted that some of the worst places there are kept for show.

The Pacific is of opinion that Mr. Miller has exaggerated the facts; but there is no doubt that there are even here on the Coast not a few people who really believe that there is no good reason for the great outcry against the Chinese, and very many who hardly know just what position to take in regard to them.

The Pacific Unitarian writes as follows, concerning the talk of President Jordan of Stanford at the meeting of the Unitarian Club, in which the subject of exclusion was discussed: "He disclaimed taking either side. He didn't feel sure what ought to be done. It might be well to extend for a time the provisions of the Exclusion Act, but there were some industries where Chinese labor seemed indispensable. He did not know how salmon-canning could be carried on without them. As to the non-affiliation of the Chinaman, he thought it probable if he was given a vote some people would be more anxious to affiliate with him. He said he visited California about the time of the first agitation. It was true that the original alarmists had spoken from soap-boxes, and they showed little acquaintance with the contents of the boxes. In another connection he spoke of the trouble China had had with her Boxers, and the somewhat analogous trouble caused by our "boxers." He felt that China should be treated as other nations were. Undesirable immigration should be excluded, but no distinction should be made against China."

This, it is believed, fairly represents a large element, both on the Pacific Coast and elsewhere. They wish to have done the very best thing in the case for American labor. But it is not easy to see through all the complications and conclude with much definiteness what is the best thing. Many, accordingly, are silent; others express themselves as not being able to come to any conclusion, and yet others give expression to the fear that the exclusion act will not prove the wise measure that many think it to be, and incline to the opinion that a few years hence it will be seen to have been so unwise and unjust and damaging as to lead to its general condemnation.

One of the directors of The Pacific who was in Bakersfield last Sunday was pleased to hear Rev. E. R. Fuller, the pastor of our church in that place, urge his people to take The Pacific, saying that if a family could take only one paper, let it be The Pacific. We are also informed that Rev. Dr. Frary of Pomona on a recent Sunday urged every subscriber to continue and others to subscribe. A few Sundays ago the Rev. L. L. Woods, pastor of Taylor church, Seattle, presented in his pulpit the claims of this paper. There has been no response yet, but Mr. Woods says that he intends to try it again. That is right! And everywhere and frequently the claims of The Pacific as a publication indispensable in our church work on the Coast should be pushed. It is said that the pastor at Bakersfield asked it of his people as a personal favor that they subscribe for the paper. It is well that our pastors are becoming aroused as to this. Said "Stylus" recently in the New York Advocate: "To get an Advocate into a family means a larger Methodism in that home, a more definite type of religious life, a broader conception of church obligation and an intelli-

gence of church activities not possible in any other way. The man who permits the church papers to decline in circulation on his charge and who takes no interest in the reading of his people may be a most worthy and estimable brother, but he is failing at a point where the consequences are serious." This mention of what two pastors have been doing should not give the impression that others are not doing something also. Many others are doing. There is a great deal of loyalty to The Pacific from the Mexican line to British Columbia. But we do none injustice when we say that in the pressure of work upon the pastors the interests of The Pacific do sometimes suffer; and that means that the church interests also suffer, for it cannot be denied that The Pacific in a home means a more efficient working force in that home for the advancement of the Kingdom.

Notes.

The Evangelical Alliance program for the Week of Prayer in January, 1902, appears in The Pacific this week.

Oberlin Theological Seminary has a "personal worker's" class of twenty members. It is in charge of Professor Bosworth.

The San Francisco Congregational Club will be addressed next Monday evening by Dr. E. Benjamin Andrews, Chancellor of the University of Nebraska.

Congregational Work announces that its largest list of subscribers from California for 1901 came from the First church of this city. The Missionary Committee of the Christian Endeavor Society placed the paper in the home of every member of that society.

The Rev. S. M. Freeland of Seattle wrote recently, in a personal letter to the Editor: "The Pacific received and devoured." A little further along in his letter he said: "The Pacific is very much alive." That, certainly, is a kind of devouring of which no editor will ever complain.

Among the subscribers to The Pacific in the State of Washington is a full-blooded Indian. Recently he wrote to the Editor: "I like the paper very much, and cannot well do without it." His letter was nicely worded and beautifully written—one worthy to be set up as a model for any people anywhere.

Miss Jessie Ackerman, who has been traveling in Japan, writes suggestively of the "Prohibition Island" in the Japanese group. It is said that several years ago the 300 people on the island entered into a solemn compact to drink no more of their native drinks and not to allow any other intoxicants to be landed on their shores. They were a drinking people, having consumed in one year 880 casks of "saki," the native drink. There were those, of course, who were opposed to the compact; but finally all signed it, and it has been kept. The situation at the end of the first five years is summed up in these words: "Crime is almost unknown, poverty is a thing of the past, and general prosperity has been the reward of an unpopular innovation." The most significant thing about this account is the statement that this action was taken "where the principles of Christianity were unknown, and where moral sentiment was considered to be far below par."

The Hassalo Street church of Portland has extended a unanimous call to the Rev. F. V. Jones of Park church, San Francisco, to become its pastor. A few weeks ago a member of the church wrote to the Editor of The Pacific enquiring whether he could recommend a suitable man for that work. The reply was in effect that Mr. Jones was the man and that the church might congratulate itself if it secured him as pastor. Such was the impression made by the letter that after one or two other inquiries—one being at Reno, where Mr. Jones formerly was pastor, and an assurance from him that he would give the call his most earnest and prayerful consideration—a unanimous and hearty call was extended. It was the intention of Mr. Jones at first to go and look over the field. But after further consideration he decided to accept the call without doing this. He will be missed in California; but in surrendering to Oregon another valuable worker, we shall put another strong link in our Pacific Coast Congregational fellowship.

Last week mention was made in The Pacific that the $30,000 debt on Plymouth church, Seattle, was provided for by pledges to be paid in full by July, 1902. About two years ago the church began to consider plans for the raising of at least a part of the indebtedness, but effort was deferred when it was ascertained that the Young Men's Christian Association was planning to remove its indebtedness of $35,000. It was decided to do the best they could in aid of the young men and then turn their attention to their own debt. And $10,500 were contributed for the liquidation of the Y. M. C. A. indebtedness. When, at a later day, the matter came up for consideration again, there was quite a discussion as to whether they had better attempt the raising of the whole amount of it or only a part; or whether they had better sell a part of the land and apply the proceeds on the debt, or whether the whole matter should be delayed a year longer. The last number of the Plymouth Herald says: "Then came the selection of the site of the new Federal building, bordering upon the northern line of our property, with the phenomenal rise in the values of adjoining properties. Questions began to pour in from real estate men within three hours of the settlement of the site. Would we sell thirty feet to the north of the church building? Would we sell the entire property? A new lot of suggestions came to the front immediately. Why was not this a solution of the whole difficulty? Our property had suddenly advanced some $40,000 to $50,000 in value. Why not sell the church, pay off the entire indebtedness and build a church better adapted to our needs in another locality? Or, why not sell the thirty feet to the north at a price three times as high as we could have expected previously, and add enough to the sale to not only pay off all the incumbrance, but to remodel the church itself to suit our growing demands? These propositions were both attractive. Two opposing statements, however, stood in the way: 1. We have the finest church location in the city. 2. The site is bound to become more valuable as the city grows. We must not sell a square foot of the property now. These opinions finally prevailed with such a preponderance of force that there was left but one thought: The immediate pledging of the whole amount, to be paid in full by July 1, 1902." Accordingly the canvass was started and in a short time $26,500 were subscribed. Then came the most difficult part of the effort. Many had given already to the best of their ability. But they came nobly to the rescue, and the final figures showed $30,027 pledged. Well might Dr. Temple, the pastor, say to his people on Sunday, December the 8th: "Many splendid things have been done in this church since its erection. But no more practical and completely satisfactory accomplishment has ever taken place than on last Sunday morning, when we completed the task of raising $30,000! God bless you, people of Plymouth church!" By the time the Pacific Coast Congregational

Congress meets in that church in Seattle, in 1902, nearly all, if not quite all, of that indebtedness will have been paid, and the church doubtless will give us all the privilege of uniting in some manner in its songs of rejoicing.

The Religious World.

A recent press dispatch states that the enrollment of students this year in Princeton Theological Seminary is 133, which is 23 less than last year. In 1896 there were nearly 250 students enrolled in the Seminary at Princeton. That year the total in Presbyterian seminaries in this country was nearly 1,500. This year it is 900. From the Princeton University class of 1901 only one man entered the seminary. Five years ago the graduating class sent more than twenty to the seminary. It is said that the falling off in the seminaries is attributed to the influence which the opening up of our new possessions has had on young men by putting before them a more extended field for employment in other professions, and not in any decrease of interest in the Presbyterian faith.

The Seattle Post-Intelligencer of recent date states that one of the features of life at Nome the last year has been the remarkable progress made by the Congregational church. "Although, like the other institutions of the camp, it has had a comparatively short existence, it is generally recognized as one of the most important civilizing influences in the district. The church, through its services, reading room and library, has earned the gratitude of Nome in the opinion of all classes in the mining camp. In the dark winter months the reading room is the resort of a large number of the hardy men of the North. There they find companionship, good books and light and heat. When coal is $50 a ton this counts for something. The miners have always shown appreciation of the church's work by readily responding to its appeals. The reading room and library is housed in the congregation's old building and equipped with more than 1,500 books and periodicals. The room is supported by the church at a cost of $75 a month. The congregation has now no official connection with the hospital, but the supporters of both work together."

The Rev. W. G. Horder, pastor of a Congregational church in London, has accepted an invitation from Hartford Theological Seminary, and from Union Seminary, in New York, to give a short course of lectures on special themes in Hymnology. His dates for Union Seminary are May 12th and 13th, and for Hartford Seminary May 16th and 17th, 1902. Other theological and musical institutions are negotiating for the repetition of the lectures. Mr. Horder is the highest authority on hymnology among the Congregationalists of Great Britain and ranks second only to the Rev. John Julian as a British authority on that subject. Mr. Horder's constant aim has been to elevate the standard of Christian congregations as related to the literary quality of hymns and the music adapted to them. He holds that there is a new era in hymnody, that the day of rhymed prose is over, that, in our age, poetry in the form of hymns is being furnished for the use of the Church in a degree unknown, or known but rarely in earlier days; that a hymn should be a lyric poem, that the *all* of one writer has given place to the *best* of many, that quality and variety are increasingly the characteristics of modern hymnals, that a really good hymn-book ought to be a companion to the New Testament. Mr. Horder says: "I once handed a copy of my own hymnal to a distinguished Roman ecclesiastic, who has himself produced some living hymns, and as he turned the pages he exclaimed, 'But this is poetry.' I replied, 'What right has it to be there unless it be poetry?'"

Missionary Statistics.

Boston, Dec. 9th.—The American Board made public today a summary of Protestant Missions, the statistics of which have been collected by its Editorial Secretary, Rev. E. E. Strong, D.D., through recent correspondence with the various denominational societies. This summary shows that Protestant foreign missions, representing the United States, Canada, Great Britain and Ireland, Continental Europe, Asia, Africa, Australia and Oceanica, include 6,229 stations, 23,188 out-stations, 13,412 missionaries (Males, 6,437; females, 6,939); 70,218 native laborers, 13,526 churches, 1,285,227 communicants, $1,408,597 native contributions, and total receipts of $18,121,120. The grand total income of British foreign missionary and kindred societies last year was $8,575,308.

There is a detailed report from 33 principal Foreign Missionary Societies in the United States, the summaries being as follows: Principal stations, 829; out-stations, 6,935; American missionaries, 3,635; native laborers, 17,427; churches, 3,981; communicants, 405,663; added last year, 32,251; under instruction, 608,502; native contributions, $619,834; contributions in America, $5,636,758.

The summary includes a few totals of facts and results relating to the American Board since 1812, when its first missionaries sailed for India. The Board has sent forth 2,347 missionaries, of whom 924 were men and 1,423 women. Seven hundred and eight of the men were ordained; 63 were physicians, and 153 were teachers, printers or business agents. Of the women who have gone forth, 902 were wives of missionaries and 521 were unmarried. The present missionary force of the Board is 544; 185 men and 359 women. There has been a great gain in the number of native laborers within ten years. The missionaries of the American Board reside at 97 stations, connected with which are 1,209 outstations where regular work is maintained. There are now 503 churches with a membership of 50,892, of whom 4,551 were received during the past year. Over 60,000 persons are under instruction, somewhat more than 10,000 of them being in institutions of higher grades. From the beginning 157,658 persons have been received on confession of faith to the churches connected with the Board. Since 1810 the receipts of the Board have been $32,845,372.49, of which sum $697,370 was received the past year. Among the 2,055 schools of all grades under care of the missionaries of the Board there are 13 of the grade which properly entitles them to be called colleges.

The year 1902 will witness the reopening of mission work in most, if not all, the stations in China in which the American Board has work. The new officials in China are of fair repute and give promise of a progressive government not hostile to foreigners.

Mrs. Eva Enery Dye of Oregon City, Oregon, a graduate of Oberlin in the class of '82, has attained distinction in the literary world as the writer of historical fiction of pioneer life in the far West. She is best known as the author of "McLoughlin and Old Oregon," which will soon be issued in two new editions to meet the demands in England and Canada. Mrs. Dye's interest in the early history of Oregon is due largely to the fact that her grandmother helped to fit out Jason Lee for his great missionary journey to the unknown West. Mrs. Dye is now working on a story of the Lewis and Clark expedition. More than twenty members of the Clark family are assisting in the work, and the large quantity of valuable material already obtained gives assurance that

this new book will be a very potent influence toward interesting the public in the proposed centennial celebration of the Lewis and Clark expedition.

Blue-Monday Papers.

By W. H. G. Temple, D.D.

Selecting Sermonic Subjects.

Shortly after leaving my long business life for the gospel ministry I began to wrestle with sermonic difficulties. Preaching, as a layman, one new sermon a month, with three repetitions of it in between, was one thing, and preparing two brand-new sermons every week for the same congregation, was quite another matter. It was not only a tremendous drain upon my limited resources, but it was a tremendous strain on my nervous organism. The very thought of it was staggering. The actual practice of it brought me, some time during every seven days, very nearly to the verge of total collapse. When reading the sermons of William M. Taylor, the Scriptural preacher; of John Hall, the practical; of Phillips Brooks, the spiritual; and of T. DeWitt Talmage, the phantasmagorical—I used to think that themes appropriate for pulpit utterance abounded in earth, air and sea. I supposed I could go out any day and pick up a dozen. I concluded that preaching must be the easiest business in the world. My monthly effort somewhat disillusioned me, and my semi-monthly preparation took away the last shred of confidence from my lacerated mind and humiliated soul. Before this, I thought I knew something about the flight of time. Busy all day over my desk, I noted the lively way the hours had of trotting along from breakfast till dinner, and from noon till evening. After I began to practice on unsophisticated congregations in out-of-the-way places, it did occasionally occur to me that Sundays were hurrying a little in their frequency. But when I got into the regular work they just galloped. Monday mornings I would wake up with a sigh of grateful relief that the strain of the previous day had not entirely overthrown me; but before I could realize the relief, Saturday night would stare me in the face with another ordeal—inviting, delightful, inspiring, it ought to be, yet still an ordeal—that should try to the utmost my uncertain strength. So it was, week after week: Monday morning—blank—Saturday night. I began my first pastorate heroically. I fully resolved to prepare my morning sermons on the previous Tuesday and Wednesday, my evening sermons on Thursday and Friday, and play all day Saturday—and this as a regular thing. It is astonishing how theories and resolutions vanish in practice. Tuesday came and was topic-less. What should I preach about? The Bible seemed barren, Nature voiceless, History silent, Experience *nil!* Subjects? I dug for them, dove for them, climbed for them, raced for them, wrestled for them. Tuesday morning vanished into thin air a great deal quicker than the witches in Macbeth. Wednesday greeted me with a leaden sky, and I retired in defeat before the first struggle. Time up for morning sermon, and no theme or text; it began to look ominous. Thursday! Should the belated morning train start on its threatening journey, or should the evening sermon engine steam out of the depot on its frowning highway? Too much agony had been spent on the morning topic to abandon it now, even temporarily. Let me draw a veil over the remainder of that week. Suffice it to say that somehow, between then and Saturday night, two sermons were prepared, such as they were, and were delivered only to be confronted by other two to make miserable the succeeding hebdomadal period.

Six months in my first pastorate, and in danger of suicide weekly! Something must be done at once! I remembered how much easier it was, during my business experience, to pay with a three months' note than spot cash. It now occurred to me that I might preach with a promise, and then risk my ability to cash it with a performance later on. It was, as Bumaud used to say, a happy thought. I could easily select a series of texts to be preached on some time in the future, whereas I might reject in turn every one of them, were it necessary to use them immediately. I turned to my Bible, wrote down, as the result of my search, texts and evolving themes for the next three months, for both morning and evening, and looked at the list with a sort of grim satisfaction. I had to rearrange them somewhat before I settled down to the final order. You see, the first one partook of the nature of the same old struggle. First, I made 1, 2, 3, 4, as originally planned, take the sequence of 3, 2, 4, 1, and then of 2, 3, 1, 4, and then of 4, 3, 2, 1; but finally came back to the initial statement, and with a gasp of desperation said I would stick to it. The victory was then gained, once and forever. I grew bolder. I went to the printer with my copy. Before I could realize it, I had ordered 250 cards advertising my work for three months ahead. Having thus committed myself to the public, I was afraid to countermand the order. On Sunday morning the heroic cards were in the seats of that country church, and I was "in for it." The people offered their comments. Some of them were complimentary to my courage. Some were not quite so reassuring. One man thought the bill of fare would not taste so well in its individual parts for knowing it so long in advance. Another balanced this by saying that he should look forward with considerable interest to the discussion of these themes. The dear people did not know that the only reason why I made the matter public was for fear I might alter my mind about the whole arrangement.

The plan worked admirably. I found myself forecasting continually. Thoughts concerning a sermon to be delivered a month hence would come to me, and so naturally did each theme develop in anticipation that I found myself fully ready each week to honor my promises as they fell due. Then, the themes took on a more natural sequence. Themes grew out of themes. Series started. Fragments of treatment were followed seriatim by other fragments, until quite complete lines of thought or doctrine were established. But the main gain to the parson was peace of mind. The sermon became no longer a dread—its subject was all ready. After a while the habit of looking ahead for several months became so fixed that it was not necessary to make public announcement of the selected themes, though I have generally preferred the latter plan. If occasion required, other themes could be easily substituted without any of the old agony returning. Well, well; why all this? Will it interest the people to learn how one preacher prepares his work? Will the brethren, who have both suffered and rejoiced, care to know another's struggles and final triumph? Why have I lifted the curtain from the past, and rehearsed this tale of woe with its happy denouement? To help others? Oh, dear, no! Every man has to fight his own battle to a finish, in pain and often in darkness. No,—simply because on this day—Monday, November 18th—I am blocking out all my themes from January till July, 1902!

Seattle.

Christian consecration is simply concentration on Christ.

Acorns from Three Oaks.

Aloha.

We all have personal and family problems of interest as the old year, the first of a wonderful century, fades. It is a time of testing in churches and societies. Happy are these institutions which have a few faithful souls who count it a dear delight to see them out of debt. Happy is that church whose members are alert to keep its name honorable in the community and who put the comfort and the self-respect of the minister of Jesus Christ next to the first things for the families God has given them. This is the year of Oberlin's greatest struggle. Some may doubt if this straining to meet rich men's challenges is the best way to enrich a college. Aloha has raised that question in his own mind. But the battle is on, and men, than whom there are none purer or more generous in the kingdom—women, too, of noblest purpose—are in the absorbing conflict. The Conference held in Oakland last week brought honorable response, and faithful souls are considering profoundly Alma Mater's call. All true Oberlin souls love to give. The Swiss pastor, whose name the Western Reserve Saints took for their school, gave himself to his parish in absolute devotion. He gave himself rich and set a fashion which stimulated the benevolence of a wonderful missionary century. I cannot say that aged Oberlinians can put their savings into the Oberlin treasury and receive a fair annuity upon them, and yet have their deposit count toward meeting the Rockefeller's challenge. The question has been asked, and I think I am safe in saying to all in Northern California that President S. F. Cooper of the bank of Campbell can answer it for them by the time their letters can reach him. Oregon and Washington friends can unite or telegraph James Severance, Treasurer at Oberlin. It would be like Mr. Rockefeller to allow this privilege to the men and women whose labors have done so much to make capital safe in those great centers where he has made his money. I cannot promise this. The question interests me personally, too. But I repeat what I have written, that it is worth a "prelude," if not a sermon, from every minister Oberlin ever trained. Consider! Think! Plan! Hope! Pray! Financier! Don't spare a little postage or one telegram to aid the struggle, which is not likely to be settled until midnight, December 31st, and that at the altars of the grand old church where so many life problems have been settled victoriously..

Bob Tailed Dixie.

Doggie Dixie—he of the shortened narrative—has written his auto- (not mobile) biography. And the kids who get it for Christmas will be glad. For it tells of his birth "way down South in Dixie," of his interesting travels, of his catastrophes with cats and his doings with dogs. Preacher Smith took him in and he added attractiveness to that same family. He played truant like a bad boy and hung his head and drooped his bob-tail in consequence. Everybody, whoever read "Rob and His Friends" and that wonderful book, "Bobson of Battle," will want to read "Bob Tail Dixie." Mr. Cary of the new Book Store on Grant avenue, San Francisco, had it for sale at a dollar. If he has sold out he knows where to get more. You can order direct from Abbie N. Smith, the dog-loving writer, Grand Rapids, Michigan, and perhaps get it for Bub's stocking Christmas morning. It would be safer for Mr. Cary to order a lot by telegraph. Since Ernest Seton Thompson's pictures and talks, books about animals sell like hot cakes. Particularly if they have such clear print, good binding and pleasing pictures as "Bob Tailed Dixie" has in his auto. Before I dismiss this doggie for Santa Claus' attention, let me tell all groups of Canophilists who are anywhere in terror of dog-poisoners, as we in Santa Clara county are, of a remedy we have learned of for strychnine poison. Oh! that we had known it when dear little Fly was battling for life. A teaspoonful of dyalized iron would have saved her. Two spoonsful an hour apart would have been surer. It is not hard to administer. Keep it in the house, you who love lovable dogs. It saved Dick when he was stiff and fell paralyzed at his master's feet. I will find out if it will cure arsenic poisoning, too; but will not wait, for this acorn may save some dear dog's life. Our Max has been sick and our hearts have gone out to every suffering dog in California, and the homes that have been heavy of heart.

A kindly doctor at my side on the car says the dyalized iron will neutralize the effects of arsenic as well. So, you pet doggies of the Pacific homes, don't bite old Aloha when he comes for a frolic with your young masters. He tells them how to save you from dog-anarchists—men who are meaner than Constantinople curs.

Chrisimas Pictures.

How they pour out from our stores and blaze from the windows! If you want to enjoy the new ones, send your last year's pictures to far-away Aintab. Leave one end of package unsealed. Wrap in strong paper and tie securely. Ask the Aintab, Turkey, college professors to send you Turkish stamps. Either President Fuller or Doctor Shepherd of the Azariah Smith hospital will put your pictures to good use by way of the Armenian Santa Claus.

Printer, Ahoy!

Rev. E. S. Williams of Saratoga, California, happens to know of a good place for some printer to do good work and make a happy home. The town is not large but is ambitious and progressive in a good way. About a hundred families pay for a paper, and others might subscribe for the right man. There is about three hundred dollars' worth of advertising and some little job work. Not a full living for a family in it, but a good place to make a home. Any one loving nature, fond of "barnyard saints," chickens, Belgian hares, flowers and a garden might well look at this opening. A little real estate and insurance would naturally come into the way of happy enterprise. The town has a good school, harmonious churches. The right editor should be a Christian of missionary spirit and of genuine and wholesome ideas of progress.

Merry Christmas to all who pick up acorns!

News Notes from Japan

By Sidney L. Gulick.

Since the beginning of the present year a special work of grace has been going on in all parts of Japan in connection with the many special evangelistic services. This has been a concerted interdenominational campaign, celebrating the first year of the twentieth century. Hundreds of individuals have been converted and many thousands have determined to study Christianity. We have had two series of special meetings here in Matsuyama with excellent results and two or three remarkable conversions.

Pastor Ninomiya has been absent during the current year to help the work in other places. Our independent church here has accordingly asked me to serve as "acting pastor" in his absence. This has required of me a large amount of preaching and has given me rare opportunities, both for personal work and for directing the work of the church. We have had twenty additions to the church in the past six months, and we have on the list of inquirers

and candidates some forty more. We have recently begun work in a new part of the city, which is at present exceedingly promising. We are starting what appears like a religious revolution in that part of the town. Notorious drunkards and famous idolators are coming to our meetings, and express themselves as deeply impressed with the teachings and testimonies of Christians. We are also getting a hold on the officers and hands in the cotton-thread factory in that part of the city. The outlook is very hopeful.

Mr. Mott's visit to Japan has just ended. It has resulted in a remarkable religious awakening among the students of Japan, over one thousand having decided to become disciples of Jesus. Truly, we are living in eventful times.

Matsuyama, November 7th.

President George A. Gates.

The trustees of Pomona College, in session in Los Angeles upon December 2d, were gratified to receive upon the afternoon of that day, the formal acceptance of the presidency of the college by Dr. George A. Gates, recently president of Grinnell College, Iowa. The call was extended to Dr. Gates several weeks ago, and in the time pending his decision the growing acquaintance with his usefulness, ability and success deepened the conviction of the officials and faculty of the college that he was the man most desirable for the position offered him. It needed but the touch of his own personality to win to his standard, not only the trustees and faculty, but the entire student body and community. This was most successfully accomplished through Dr. Gates' sermon upon the Sunday preceding, and his address to the students upon Tuesday following his acceptance. The direct, democratic, high-minded quality of the man and his evident appreciation of student tastes and enthusiasms, not less than the noble ideals which his words suggested upon both occasions, were sufficient to establish at once a warm and complete comradeship between the man who spoke and the various bodies represented by his listeners.

We are proud to welcome to the Pacific Coast and to our college in particular an educator whose reputation as a scholar, a speaker, an organizer, administrator, and especially as a college president, is so widely known and of so high an order; but we are not less proud to receive as the head of our beloved college one whose motives of action are so lofty and whose character as a Christian and right-minded gentleman is so unmistakably apparent.

Dr. Gates was born in Vermont in 1851. He was graduated from Dartmouth College in 1873, and later completed a theological course at Andover Seminary. Following his seminary graduation, he studied in German universities for two years, and upon his return to America, served as pastor of a church in Montclair, New Jersey, until 1887, when he was elected to the presidency of Grinnell College. Here he labored most successfully for fourteen years, resigning finally in 1900, because of the ill health of his wife. While at Grinnell Dr. Gates showed his ability as a financier by the fact that the yearly funds of the college increased from $19,000 to $48,000; and his power as an educator by the increase of the number of the students, during the period of his office, from 250 to 500, and by the confidence in his methods and manhood and the affection for his personality exhibited by students and faculty alike. Of the love and respect in which he was held, the most cordial and uncompromising testimony is everywhere given.

During his work at Grinnell, Dr. Gates received many flattering offers of the presidency of other colleges, among which was one by his own Alma Mater, Dartmouth; but from loyalty to the institution of his early choice he declined them all. A few months ago he received another urgent call to Washburn college, Kansas, and it was feared here lest he should accept that position in preference to the one offered him at Pomona. That he did accept the latter is a matter for sincere congratulation and, we believe, not only to the small and comparatively humble college to which he comes, but also to the man himself who, although already of assured national reputation, and so able to command far more lucrative positions, has, it would seem, the foresight to appreciate the possibilities that attach to the situation here, and has also that noble patience of results that characterizes the true scholar who labors, not for himself, but for posterity—nay, eternity.

However, it can hardly be assumed that Dr. Gates' preference for Pomona is based entirely upon what, to the eye of scholarly faith, is the promise of her future. Climatic conditions, which he was forced to consider for his family, undoubtedly had their share in determining his coming among us. Yet, we are assured that he comes to his new work heartily, bringing to it the accumulated scholarship and experience of many years of successful acquisition and service. We may reasonably hope for Dr. Gates' richer work upon this Coast and in Pomona College than he has ever done before; and for Pomona College, a future under its new president, equaled only by the unerring optimism of the men and women who founded it and who, since its founding, have labored unceasingly in its behalf.

P. E. S.

Recognition Services at Claremont.

Claremont, Southern California, is a delightful place to visit. The hospitality of the college town is proverbial, and all who are fortunate enough to spend a day or two in touch with the goodly fellowship of professors and students, college pastor and people, cannot fail to be enriched with helpful memories. The intellectual and spiritual stimulus of the place is electric; and we rejoice that such an educational home has been provided for the young men and women of the Newer West. The call and acceptance of a college president, the Rev. Geo. A. Gates, D.D., and the installation of the Rev. Henry Kingman, pastor of the college church, all within a week, is sufficient to gladden any college town. Providence has cut down many a hill for Pomona and bridged many of her canyons. Merit never goes long begging for confidence.

The recognition services of the Rev. Henry Kingman, pastor of the Claremont church, held in the college chapel Tuesday, December 10th, were of more than usual interest. Mr. Kingman's services, as pastor for nearly a year and a half, have been so satisfactory to the Claremont people that they desired the brethren and churches to put their mark of approval on the union by installation. A large number of neighboring churches and pastors, with others, in response to the church's letter missive, were represented at the council which convened in the chapel at 2 p. m. The Rev. W. M. Brooks, D.D., was chosen moderator, and the Rev. George Robertson scribe. The council was one of the largest ever held in this part of the State. The Rev. Warren F. Day, senior pastor, First church, Los Angeles, was appointed to ask the usual questions of the pastor elect.

No happier selection could have been made. The examination was comprehensive, pointed, yet very kindly expressed. At times the questions came to Mr. Kingman from every point of the compass of the Council.

The answers were clean-cut, scholarly, couched in choice language, guarded, however eminently satisfactory. There was no heresy hunting, yet faithful council work was done. Mr. Kingman came through the two hours' examination and made a fine impression, indeed, because of his unique personality, his scholarship, his deep spirituality and his unassuming manner. The decision to proceed with the recognition service was unanimous.

Before the recognition service, the ladies of the church served a delightful supper in Sumner hall. The tables were made beautiful with choice flowers, students acted as waiters and the good things, so abundantly provided, were heartily appreciated by the guests.

At 7:30 p. m. the church, council and friends assembled in the chapel to participate in the recognition service.

The moderator, Dr. Brooks, presided in his happy manner. The attendance was large. The Rev. G. E. Street read the Scriptures and offered prayer. After singing the hymn, "God of the Prophets! Bless the Prophet's Sons," the Rev. J. H. Williams, D.D., preached an able sermon from John xi: 15. The value of belief, in a man's life, was made lucid: (1) "For a man's own salvation." (2) "For the sake of others." The quality of faith made most clear that "there can be no element of leadership in unbelief."

The Rev. L. H. Frary, D.D., then offered up the recognition prayer. Dudley Buck's "Festival Te Deum" was exquisitely rendered by a double quartet. The charge to the pastor was given by the Rev. C. B. Sumner, in affectionate words; and the right hand of fellowship was extended by the Rev. E. E. P. Abbott. The Rev. Dr. Day then delivered the charge to the church. His thought gathered round "your pastor has committed his strong individuality to you and to your Christian love." The hymn, "I love thy kingdom, Lord," followed by the benediction by the pastor, brought to a close a most impressive service. It should be remarked that even the decorations of Sumner hall and the chapel reflected thoughtful, artistic and loving preparation.

The new pastor, the Rev. Henry Kingman, occupies a large place in the love and esteem of the Claremont church. He is of good New England stock, well educated and a graduate of the Hartford Seminary, class of 1887. He was ordained by the South Conference, Boston. Deciding to go where God wanted men most, he went under the advice of the American Board to China in the year 1888. For eleven years he was connected with the North China Mission and did an excellent work. Through ill health God pointed the way back to America, where he arrived in 1899. In June of the same year, he accepted the unanimous call to the pastorate of the Claremont church.

Mr. Kingman is ably supported in his good work by Mrs. Kingman, daugther of Jonathan Lees, London Mission. With the blood of the missionaries flowing in their veins, good things are predicted of the Claremont pastorate. Happy pastor, happy people! God be with them!

George Robertson.

Dear soul, why let the shadows hinder thee,
And leave thee comfortless, till day is done?
Keep to the right, look up, and you will see
The Cross forever shining in the sun.

—Frank Walcott Mutt, in Ram's Horn.

Wine may give wings to the imagination, but it gives no wit to guide them.

The Sunday-School.

BY REV. F. B. PERKINS.

(Gen. xxxvii: Ex. xiv.)

Lesson XIII. December 29, 1901.

"Thou shalt remember all the way Jehovah thy God hath led thee."

Our lessons during the past quarter have stretched over a period of 238 years, or thereabouts. They have pictured for us events in the development of the Hebrew people from a family to clans, and from clans to a rudimentary nation. Two commanding figures stood out as the centers of these transformations—Joseph and Moses, among the greatest not only of their times, but of all time.

The Successive Stages.

Lesson I. Opened before us a scene in the discordant life of Jacob's household: long-standing jealousy and rage at discovered vices flowing out into murderous violence against Joseph, by his elder brothers. "The patriarchs, moved with jealousy against Joseph, sold him into Egypt."

Lesson II, illustrated for us one of the mysteries of divine providence—Joseph, the beloved of his father and of God, sold into slavery and carried away to Egypt, where as the house servant of a court official he first won favor by his fidelity; and then, because of that fidelity, was unjustly accused of an atrocious crime and treated as the vilest malefactor; yet, even in the prison, winning hearts by his goodness, and finding opportunities for service.

Lesson III. The skies begin to brighten, the mystery of God's providence to be less inscrutable. The monarch on his throne in his extremity appeals to the imprisoned slave, and the interpreter of the king's dreams becomes Pharaoh's chief executive, second only to himself in authority and honor.

Lesson IV. His own boyhood dreams also come to pass, when his brethren, driven to Egypt by the famine which overspread that entire region, come bowing before him, their once-despised brother, entreating his bounty to save them from death. In the end they not only obtain food and regain their brother, but find their own better selves.

Lesson V. Once more the patriarchal family are together, Jacob and his long-lost son are reunited, and the patriarch's last days are passed in outward comfort. Royal honors are accorded him at death, and a burial in the family tomb at Hebron. Joseph's career of honor continues unabated until he, too, is gathered to his fathers, his embalmed but unburied body remaining, as a constant reminder to his descendants, of God's promise eventually to "call his son out of Egypt."

Lesson VI. Nearly one hundred years have passed since the Hebrew viceroy of Egypt laid down his honors and his responsibilities. The dynasty under which he rose to power had been succeeded by another and hostile line of kings. Joseph and his services have long been forgotten; and Joseph's kindred, now greatly increased in numbers and in wealth, have, by reason of their prosperity, become objects of suspicion and dislike to the Egyptians. No longer honored as guests, they have become the bondmen of Egypt, their lives made wretched by toil under cruel taskmasters, and a systematic effort for their extermination entered upon. Nevertheless, we are told, Jehovah kept watch upon them and pitied them. Another mystery which needs unraveling.

Lesson VII. In the very stress of their suffering, Moses, the future deliverer, is born, and his life marvel-

ously preserved, in face of the king's decree of death. More marvelous still, he becomes, first, the ward of Pharaoh's daughter, and his own mother's foster-child; then, later, the adopted son of the princess, and so a member of the royal family. Under these conditions he grows up, in some closeness of touch with the oppressed Hebrews, and also under the best instruction and training which Egypt could give.

Lesson VIII. At forty years of age a crisis in Moses' life was reached. With generous but ill-directed impulse, seeking to serve his people, he was both repudiated by them and also forced to flee for his life from the wrath of the king. Far away, in the land of Midian, he found a refuge; adopted a shepherd's life; and, while feeding his flocks, also learned to know, to commune with and become spiritually akin to, Jehovah. There the preparation for his life-work was completed. At eighty years of age, he was solemnly commissioned as God's prophet and Israel's leader out of Egyptian bondage.

Lesson IX. Returning to Egypt, he energetically took up his appointed task, and without delay went about its execution. For nearly, or quite, a year, he labored to prepare his own people for the coming movement, and to secure Pharaoh's consent to their departure. By appeal, by argument, by signs and by wonders, he sought to convince the monarch that Jehovah was supreme over any, or all, the gods of Egypt; of his tender care for the Hebrews, and of his will that they should be allowed to depart unmolested. All in vain. Pharaoh hardened his heart; and, in face of divine judgments, arrogantly refused to let God's people go. So God held back the restraining hand, and let the hardening process go on.

Lesson X. One night, April 14th, 1491 B. C., the Israelites, by Moses' command, were gathered each in his own house; over the doorway of which was smeared the blood of a lamb, and within which, everything being prepared for departure, family by family partook of its roasted flesh. At midnight disaster fell upon every Egyptian household; the first-born child in each lay in the agonies of death. Under such conditions, the pride of Pharaoh yielded, and the bondmen were not only permitted, they were begged, to depart, which they did; two millions and more, beside a mixed multitude of camp-followers.

Lesson XI. Gathered into a camp of instruction at Succoth, they remained there for a while; then set out again, but not in the direction anticipated. Another mysterious providence led them into what seemed the very jaws of death, but which proved to be the gateway of life. By another most impressive miracle, God effected their permanent deliverance from their Egyptian oppressors. With mighty outstretched arm, Jehovah led them, dry shod, through the depths of the Red Sea, which the Egyptians essaying to do were drowned.

Lesson Pointers.

1. The family, in God's idea, is a unit—one in sympathy, in purpose and in the interchange of all kindly offices. Whatever breaks in upon this spirit of unity, creating diverse interests and restraining mutual service, is a blow at every noble end which the family was created to subserve. Polygamy unquestionably does this. But so do many other things—selfish absorption in business or pleasure, for example; any style of living, indeed, which lessens the sense of mutual dependence, or the need of sacrifice one for another.

The evils and the danger of favoritism in the family is another lesson which the experiences of Joseph suggest and illustrate. Jacob could hardly have helped loving Rachel's winsome son with peculiar tenderness; but his way of showing it not only fomented discord, and led on to crime, but had nearly proved the ruin of a peculiarly pure and noble nature. It did not spoil Joseph, but it made a "prig" of him; and but for the providence which took him to Egypt, he might have remained so.

2. Painful experiences are often God's way of saving one's better from being dominated by his meaner self. Joseph could never have become the man he was but for his prison life. Some most beautiful plants grow best in the shade; and a prison may afford better conditions for the manifestation and development of some prime virtues than are easily found outside its walls.

3. Not every victim of malicious persecution can count on compensation in this life. An Egyptian viceroyship or anything like it does not always, does not ordinarily, await every man unjustly imprisoned or persecuted. Joseph's real reward was not in what Pharaoh conferred upon him, but in what his virtue made of him. Many a hero equally deserving has gone to his grave unheralded and unknown, even covered with opprobrium, or burned at the stake. Earthly honor is a reward *conditioncd*, the true unconditioned recompense lies beyond.

4. Nothing reveals manhood more clearly; nothing evokes penitence more surely, than forgiveness of injuries; and in no act does the glory of Joseph's manhood show more plainly than in the treatment of his brethren. In some good measure, he seems to have caught that spirit which our Lord Jesus Christ says is the condition of acceptable prayer, a condition rarely met in any large measure, and the lack of which explains much ineffective praying. Forgiveness does not imply that one is fooled by the persons inflicting the injuries. It simply means that he will not allow the sense of personal injury to rankle in the breast or to prevent the flow of charitable thoughts or feelings. When it refers the perpetrators, as it must, to the supreme tribunal for judgment, it is still with the prayer, "Father, forgive, they know not what they do."

5. There is nothing like the sense of having worked along with God, to give serenity to declining years. Joseph's old age must have been singularly cheerful, far different in this respect from his father's. He entered, we may think, the shadows of the border-land with a smiling face, for men ordinarily die as they have lived. The law of the kingdom is that the memory of a life, animated throughout by pure purposes and clean conduct, will suround its close with a brightness like that in which a summer day goes out. One aged saint testified to the normal experience when, drawing near the last struggle, he said, "I've tried to serve the Lord for seventy years, and I am not afraid he will desert me now."

6. It was worth all of Israel's sorrow-filled years of bondage to enjoy such repeated and tender assurances of God's nearness, knowledge, sympathy and timely help. Those endearing terms, "My son," "My people," never could have meant so much, but for the thick darkness out of which they dropped. There are no songs like those which God gives to his people in the night. The secret place of divine companionship is never so full of sweet delight as when the Almighty Hand, gently reaching out, draws the sufferer in.

7. What fools men are; even the most resourceful of them, to think that they can really succeed in unrighteous projects! How easy it is for our God to wake the wrath of man to praise him! How many times, since Pharaoh's daughter became the foster mother of Israel's deliverer, have God's foes found themeslves his unwitting coadjutors; their ill-gotten wealth, their ac-

cumulated resources, still made "to augment the glory of the great Creator" and "assert Eternal Providence"!

9. It is one thing to "covet earnestly the best gifts"; it is quite another to skillfully appropriate them. It was a generous ambition which Moses had—to champion the cause of his Hebrew brethren. It was a pious impulse, too, for he meant to do so as God's agent, acting under direction from him. But what an amount of training was demanded for that office he did not realize; nor that the most important part of it could not be gained at the Egyptian court. But God, with clearer vision, sent him into Midian, that amid its solitudes his spiritual nature might be disciplined, and he be prepared to wield the power of God. So he sent John Bunyan to Bedford jail; so many other servants of his.

10. It is awful folly, to put the matter in its lowest form, for man to contend with God. There can be but one issue to such a strife. He blew upon all the objects of Pharaoh's trust, and they fell with all the proud civilization buttressed by them. He can, and he will, brush aside whatever opposes itself to his righteous purposes. "Now, therefore, be wise, ye kings; be instructed, ye judges of the earth. Kiss the Son lest he be angry and ye perish in the way."

11. Nothing was forgotten in Jehovah's provisions for the deliverance of his people. His eye was on the future. And he who established the Passover to be a lasting memorial for "Israel according to the flesh" is the same who ordained for his spiritual seed the memorial supper, which should keep in perpetual remembrance the Redeemer of the world, and the price of his redemption. The same Hand bestowed them both.

12. The first stages of Israel's deliverance was completed, when they stood on the further shore of the Red Sea, and saw the dead bodies of their persecutors lining the shore. But the fullness of God's thought for them looked forward many years, and over varied experiences. The first stage of our salvation also is secure when, stepping out in obedient trust, we have left behind us all our old self-centered lives, and put an impassable barrier between them and ourselves. That is conversion. And no one who has not thus given himself over to God's guidance has even the rudiments of the redeemed life. The saved life, moreover, even in this initial stage, is a gladsome life. Songs of thanksgiving and praise are its becoming expression. But conversion is but the beginning, not the whole of it. Beyond lies the desert, the, as yet, undreamed-of and unconquered foes, and the life of struggle. But over all, also, is the covenant-keeping God, his watchful eye, his omnipotent arm. Beyond the swelling flood, too, lies Canaan, the land of promise, the consummation of joy and the land of rest.

Points of Revelation.

What was God teaching the Hebrews, and what has he been teaching us of himself and of his redeeming purpose, in these studies? For we may not forget that it is for the illustration of these points that our lessons have been arranged.

First, as regards himself, that he is—a real, living, active, Person—Jehovah. The question of the existence or non-existence of the gods of Egypt, as a matter of fact, does not come into prominence here. It may be implied, but it is not stated. What *is* made clear is that Jehovah is the Supreme God, able to work his pleasure in heaven and on earth, despite whatever opposition. And, second, that, as Jehovah, he is characterized by feeling even more than by knowing; that with a Father's tender care he watches over his people for their comfort and support. In all their afflictions he is afflicted; and the resources of Omnipotence are administered in the interests of those who trust in and obey him.

With these guiding principles we have gone through these studies, tracing, with reverent gladness how he has laid the foundation for future revelations of holiness and righteousness, such as should rivet the loyal obedience of the people, and prepare the way for those fuller disclosures of grace whose culmination was in the Incarnate Son, and in his atoning blood.

Two pictures rise before me. The one that of the Israelites, escaped from Egyptian bondage, and gathered about their great leader, their voices blending with his in the sublime strain.

"Sing ye to Jehovah for he hath triumphed gloriously."

But beyond this imagination carries me to the world of our hopes.

Outstretched before us is the glassy sea, and on its margin a joyous multitude singing their hymn of praise.

The theme is one with this song of Moses, but enriched by new and sweeter strains; for, into it are woven all the experience of their pilgrim days—its hardships, its fightings, its defeats and its recoveries.

It is a victor's song which they sing, but not now in anticipation; it is a victory *in fact*, which they celebrate. But more than this, it is victory secured to them by redeeming blood. Their song, therefore, is "the song of Moses, the servant of God, and the song of the Lamb."

In that blissful consummation, and in that triumphant song, may both the writer and the reader of these notes be counted worthy to share!

Christian Endeavor Service.

By Rev. J. H. Goodell.

Numbering Our Days. (Ps. cx.)

Topic for December 29, 1901:

To pause is sometimes better than to rush. He is a wise man who improves new starting-points. The artist stops his brush, steps back and measures his work; then, with new ideas and quickened impulses, bends again to the happy task of reproducing upon canvas his best conceptions, newly born. It is "the heart of wisdom" for every disciple of Jesus Christ to take time to step back and take a careful look at the life he has been leading, the kind of work he has been doing, and the impressions he has been making upon those before whom the canvas of his career is spread. We cannot drift into improvement. We are loading a heavy responsibility upon "resident forces" in these days, but whatever they are able to accomplish, it is quite certain that they need watching. Like a team of horses, they are quite likely to "slow down," or to whirl around some corner into an easier road, unless a watchful driver has the reins well in hand. "Resident forces" will bear watching, and our "Evolution" ought to be well managed.

* * *

The last days of the passing year give us a favorable opportunity for "numbering our days," if we do not make it a matter of sentimentality. There is a great amount of cant lounging about at this season of the year. It seems to come out of its hiding-place at the approach of the new year, just as street venders multiply in the holidays. This cant sings doleful songs about our days being "as grass," and makes creepy little addresses about the brevity of life and the danger of sudden death! What we want is a cheery, earnest, business-like overhauling of the ideas we have been imbibing of the habits we have drifted into or deliberately acquired, and the sources of

influence to which we are yielding our ideals and our energies. We need at times to face ourselves resolutely. There is no better date for it than the closing year.

* * *

One sensible thing to do is to get a just estimate of time. Mere time does not count. One year, ten years, or a hundred, more or less, is of little value. Time is like a purse; much depends upon what you put into it. It may be empty or it may carry a fortune. It may be silver-bound and beautiful, but hold no gold, or it may be worn and gray but abounding in wealth. Some men live in twelve months what others do in many years. The electric flash will carry the business man's message across the continent or under the sea a thousand times while the mail pouch is making the journey once. We speak of this life or that as having been "cut off." The life which has gone through the most years may be the life that is "cut off." One single stroke of one certain year in our lifetime, may be worth all the rest of our time. It is the watching earnestness of purpose which is always busy serving the cause of God, with not much notice of time, that is the true numbering of our days.

* * *

Another helpful acquirement is that of positiveness. In character human nature seems to tend to negatives. Gratulation for what we are not appears to be our inclination. If we are numbering our days just now, it is a poor plan to stand before other men's failures as a background for our less conspicuous defects. We may have escaped the snares into which our fellows have fallen. We may not even be as badly off as that publican, crouching and mumbling in the shadows over yonder. A whole company of people may have gone down over the stumbling-blocks which we have successfully avoided. But that is not the question on this December day. We need to be positive. What is that influence which has had a positive effect upon our plans and our work during the past year? What actual divergence from the best obedience and service of our Lord has come into our life? What better purpose and better habit stand at our hand, beckoning us up to higher places? If we are to number our days with any degree of profit, we must let the negatives go and get to work among positive things.

* * *

We ought also to number our days helpfully by abolishing in our minds any limit. When we live as God's children ought to live we have begun our eternity. The end of our life on earth and the cessation of our physical abilities are too much in our thought as the limit of our career. If our citizenship is in heaven, as Paul writes, then the heavenly life has been begun already in some very important sense. The spirit and hope with which we labor ought to be the same that it will always be either here or in the world beyond. The enthusiasm and satisfaction may be the same which is to thrill us forever. We are God's children now as truly as we ever shall be. He is with us and over us and interested in all that we feel or purpose or experience, as truly today as he will be when our earthly journey is done. The shades and the regrets and the fears and the dimming of hope at the approach of death ought to be far from every one of us, whether that event be far or near. There is a "holy scorn" of death which may very properly be ours, if we are numbering our days as we ought to do. This closing year ought to emphasize the fact that ours is the everlasting life. The very best of what we have here and now is to be always ours. Not sorrow for the past but the joyous song for what is to be forever ours, is the true spirit of the hour.

Woman's Board of Missions for the Pacific.

President.....Mrs. A. P. Peck.
819 Fifteenth street, Oakland.
Treasurer.....Mrs. S. M. Dodge.
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Home Secretary.....Mrs. W. J. Wilcox.
576 East Fourteenth street, Oakland.
Home Secretary.....Mrs. R. E. Cole
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Branch Secretary.....Mrs. H. E. Jewett
2511 Benvenue avenue, Berkeley.
Superintendent Young People'sWork.....Miss Alice M. Flint
60 Santa Clara avenue, Oakland.
Recording Secretary.....Mrs. S. F. Bufford
1814 Sutter St., San Francisco.

A Kusaian Donation Party.

At first it was supposed to be a great secret. I very innocently asked one of the Kusaian girls one evening about the news in a letter she had just received from her father. She looked embarrassed and laughed, and said, "I cannot tell you now." "Will you tell me tomorrow?" "No, some other time." That aroused our suspicions, and we began to tease her a little by asking her if the Kusaians were going to give us some kind of a surprise. We knew from her confused manner that some thing was being planned, so concluded not to question her more if it really was something they wanted to keep quiet. After prayers, Rebecca went to Miss H. and said, "Oh, I am so afraid; if Togusa (the king) comes to call, you must not know anything!" In other words, we must not let the king know that we had even had a hint of anything.

Thursday afternoon of the 16th the canoes came around this side of the island by the dozens. It looked very pretty to see so many white sails on the water at one time. The cat was out of the bag! Some days before they gave the girls permission to tell us they were going to give us a feast, "for it would be impossible to keep it a secret, with their preparations going on right in sight of one of the boys' schools." Friday noon we heard a shout down on the beach and the march began. The king and several others headed the procession. The band was next in line with their usual instruments; an accordion, whistle, dishpan, tin-horn, an iron bucket and the top of a kerosene can, with some nails tied on to make a jingle. Then came a large tray, made of sticks cut from the wild hibiscus tree. This was carried by no less than fifty men. It was forty-one feet long and four feet wide, and loaded down with cooked and uncooked food. Three kinds of "fafa," a Kusaian dish, made by baking bananas or taro, and pounding it until they get the lumps out and it is a stiff, smooth paste. It is made into cakes, with cocoanut milk or sugarcane sap on top for a frosting. This was arranged on banana leaves. A pig, roasted whole, with baked bread-fruit and taro beside it, held the next place on the tray. The uncooked food came last—quantities of bananas, bread-fruit and taro. Amid the shouting and cheering, the women walked up on the verandah and piled their gifts before us (the men did the cooking)—mats, baskets, tols and shells. At the close I counted at least one hundred and sixty-five articles of various kinds. No sooner had they put down their gifts than they turned to go. We said, "Don't let them go; why are they going so soon?" To our astonishment we were told they were not through yet, but were going back to get more. The second time they came back carrying a tray which in every way resembled the first one. The women and children in the rear were loaded down with sugar-cane, some three hundred people in all. They marched back and

forth with their heavy load, in accordance with their captain's cries, until they were about tired out and only too glad to sit down on the grass and rest after the command had been given to put down the tray. All the scholars of the other schools had gathered with us and so enjoyed their feast together. We served light refreshments to the Kusaians, for while there was food enough for all and to spare, according to their customs they would not think of partaking of a feast they had prepared in this way as a gift to others. The small Kusaian children of our day school entertained them for an hour or so by singing kindergarten songs. There are now about twenty in this branch of the work—such bright, sunny, little tots, some of them. They range in age from three and a half to ten years. We were pleased with this expression of goodwill from the people of the island on which we live. I remarked to one of the older men, as he shook hands at parting, "We are glad to know that the misionarsies and Kusaians are such good friends." "Yes,,' he said, "that is what we are always praying for, that we will all love one another." I wish they had a missionary to do special work amongst them for a few years. It would be such a help to them. As it is they are doing better work than I have known them to do for some years. More along the evangelical line.

A young man, who acted as second mate when the Star last went to San Francisco, has come back and taken a firm stand for Christ, and is seeking to lead others out into the light. A few months after uniting with the church himself, his heart was rejoiced by seeing his wife, a sister and a brother taking the same step. He is now attending the Gilbert Training School. Another bright and influential young man is Polakua, a high chief and a nephew to the present king, whom he will succeed some day. He is in the Marshall Training School, so he and his family live on this side of the island. His house is the abiding place for most of the children who come here to the day school. He asked if the number of children was to be limited. When told, no, he said he could take care of fifty without very much trouble. Now his mother begins to find fault with him for allowing common children to mingle with his chiefish children; but while he is always kind and courteous to her, as a son should be, yet he does not let her chiefish notions interfere with what he believes to be a good work, and to all appearances he treats all the children alike.

L. E. Wilson.

Santa Claus' Middle Name.

'Twas the day before Christmas, and Arthur,
Wise, manly and merry and four,
Was telling wee Effie about it
While he built a block tower on the floor.

"You see we all hang up our stockings,
Right there by the chimney," he said,
"And Santa Claus comes down and fills them
While we're sound asleep in our bed.

"The things that we like best he brings us—
For Harry, and Arthur and you,
And Katie says that he brings presents
For other good boys and girls, too."

Wee Effie did not understand it;
A puzzled look shadowed her eyes,
As sometimes a gray cloud comes stealing
Over the sunny blue skies.

'Twas only last night mamma told her
How God sends the good gifts to all,
And never forgets his dear children
Though never so weak and so small.

Then quickly a thought bright as sunshine
Brought lights to her eyes. With a nod,
And a smile of assurance, she answered,
"*Is Santa Claus' middle name Dod?*"

Church News.

Northern California.

San Francisco, Third.—On Sunday morning the pastor preached on "Jehovah-Jireh." In the evening he preached the second sermon in a series on Shakespearean themes. The subject was "Timon of Athens," a study in pessimism. The text was, "Vanity of vanities, all is vanity, saith the Preacher." These sermons have a large hearing.

Oroville.—We have put a new roof on our building, repapered, repainted, regrained, recarpeted the audience room, and put in new pulpit and communion table, at an expense of something over $1,000, and all bills paid—no collection, even at repoening service, held Sunday evening, December 15th. The other churches united with us. We had special music, solo and male quartet, and addresses by the pastors. And yet, with this work of improvement upon us, the benevolences of the church have increased during the year between four and five fold.

Green Valley.—Sunday morning, December 8th, was given up to the consideration of Home Missions. At the close of an excellent address by Supt. J. K. Harrison, the pastor asked the people for an offering of $40 for the California Home Missionary Society. The collection amounted to $40.13. It rained in Green Valley on Thanksgiving Day, but that fact did not prevent the ladies of the church from clearing $80 by their turkey dinner, chicken-pie supper, and sale of articles, useful and ornamental, from their handiwork. The down-pour also served as a good text for some of our enterprising members to work upon, and the result of their efforts now stands in the shape of an 80-foot shed for horses and vehicles to stand under in stormy weather. The shed, when fully completed, will cost between $60 and $70. It was a much-needed improvement. The spiritual welfare of the church, we feel, is keeping pace with the material growth indicated by the above statements.

Southern California.

Santa Ana.—Seven new members were received to this church Sunday, December 8th—one on confession and six by letter.

Claremont.—Sunday, December 8th, the morning service was devoted to a celebration of the tenth anniversary of the organization of the church. Prof. C. B. Sumner, the first pastor, gave an outline history of the beginning and progress of the church. At the evening service reminiscences of the early days of church and college were given by Prof. E. C. Norton, Dr. C. G. Baldwin and Rev. H. W. Jones.

Los Angeles, Park.—At the morning service Sunday, December 8th, Pastor Hendry gathered the children and young people in the center of his church, giving the older people the side seats, and preached to the young upon "Life," showing Christ's call to live for others. He illustrated the subject by two pictures exhibited to his hearers, one of a lion and lioness, representing the lower tendencies of our nature, and another of Miss Frances Willard, representing the higher life of devotion to the blessing of the world. He called the day, "Children's Church Day." It was appointed with the special design of securing the attendance of children at the morning church service.

Los Angeles, Bethlehem.—Illustrated Sunday evening services have been, thus far, so successful that Pastor

Bartlett has begun another series, extending through December, with stereopticon illustrations of both hymns and sermons. He opened a young men's lecture course a few evenings since, with a stereopticon trip across our country. The next lecture of the course is by Miss Alice Harwood, on "Japan"—also with stereopticon illustrations. The lectures are given weekly, are designed especially for young men and boys. A montly payment of 15 cents is expected from those who attend the course. An effort is being made to purchase the Bethlehem Hotel, which has thus far been leased. Seven thousand dollars are needed to purchase, enlarge, and better equip the property. This enterprise is considered important, as furnishing a Christian boarding-house for young men, and also for others who need security against the temptations of city life. Some large pledges have been made for this purchase, but much more is needed to complete the deserved amount. Pledges and gifts for this object should be sent to Rev. Dana W. Bartlett, 510 Vignes street, Los Angeles.

Pomona.—Pilgrim Congregational church held its annual meeting last Wednesday evening. The usual supper was served prior to the business session. Unusually favorable reports were received from all departments of the church work. The church roll having been under revision through the year, the membership is six less than a year ago, being now 422. The additions during the year were 31. The balance of the treasury is on the right side, the full amount of the $3,000 for the new pipe organ to be installed on March 1st, is in the treasury, or has been pledged, and the Women's Working Chapter has funds for recarpeting the church and a good surplus besides. The contributions of the church for expenses and benevolences for the year just ended have exceded by more than $3,000 those of any year, and aggregate in cash or pledges toward the organ, to be paid at an early date, over $10,800. The church was never in a more prosperous or harmonious condition. This is the fourteenth year of Dr. L. H. Frary's pastorate.

Oregon.

Salem, First.—The annual meeting of the church was held Dec. 10th, and proved to be one of the most delightful meetings ever held. Every department of the church had something encouraging to report. There is not a society connected with the church that is not in a fair condition. The Ladies' Aid Society raised the creditable sum of $499.88, and to it may, in a large degree, be ascribed the deliverance of the church from the annoying debt that has been a source of more or less discouragement in the past. The church, for the first time in many years, is free of debt. The bills for current expenses have been met and every one faces the coming year with great expectations. Indeed, it is a long day since the church has been as strong and generally well qualified for service. The Sunday-school has made a good record ever since it is under the superintendency of Mr. J. B. T. Tuthill, and the past year it has been better than ever. The average contribution per member of the school has been three cents per Sunday. The Missionary interests have been remembered. The Y. P. S. C. E. has taken on a new lease of life, and a Junior society recently organized reached an enrollment of forty-one by the third meeting. The church is united in all its work, and the pastor, Rev. W. C. Kantner, in the eighth year of his service with this church, is supported on every hand by a loyal, devoted membership, who in every way have shown their appreciation of his labors. An illustration of their love was recently given in the presentation of a purse of seventy-five dollars when Mrs. Kantner was about to start for San Francisco to place little Constance in the Children's Hospital for treatment for spinal trouble. The First church, Salem, is becoming a tower of strength to Oregon Congregationalism.

Notes and Personals.

Prof. R. R. Lloyd is occupying the pulpit at Palo Alto for a few Sundays, in the absence of Dr. Baldwin.

Rev. and Mrs. William Windsor of Campbell have been East for several weeks visiting relatives and old parishioners. They are expected to return next week.

Early in January The Pacific will publish an article by Prof. W. W. Lovejoy on "Bystander's New Truths." Next Monday Prof. Lovejoy will address the Congregational ministers of San Francisco and vicinity on that subject.

Several California pastors have sent recently the names of new subscribers to The Pacific. One pastor heard a member of his church enquiring as to something of interest in Congregational circles and remarked, "If you took the Pacific, you would know all about that." This was followed by a few words further, and the name was secured.

Mrs. W. C. Kantner, wife of the pastor of the Congregational church of Salem, Oregon, who brought her little four-year-old daughter to San Francisco lately for treatment in the Children's Hospital, expects to return to Salem Friday of this week. It will be necessary for the treatment to continue for a year or more, but it can hereafter be given at home.

The San Francisco Congregational Club will observe Forefathers' Day Monday evening, Dec. 23d, at the California hotel on Bush street. All interested persons are cordially invited to attend on condition of paying for the dinner, $1.00 a plate, notice of attendance to be sent to Prof. C. S. Nash at Berkeley, not later than Friday, Dec. 20th. The dinner will be promptly at 6 o'clock. The address will be by E. Benj. Andrews, on "Anti-Cassandra—A Rap at the Croaker."

Rev. and Mrs. L. P. Broad of Topeka, Kansas, will spend several weeks in California early next year working in the interests of the California Home Missionary Society. Mr. Broad was for many years, until recently, Superintendent of Home Missions in Kansas. Mrs. Broad, formerly Mrs. Caswell, was for some time in the Home Missionary work under the direction also of the National Society. Much good is anticipated from the presence among us of these experienced and successful workers.

The Congregationalist of December 14th says: "Some of the San Francisco journals, in their zeal for Chinese exclusion, go so far as to intimate that, if consistency be demanded and all Americans are to retire from China even as all Chinese are to be excluded from this country, then the missionaries should withdraw first. Of course, the same journals will urge that merchants and exploiters of China's wealth withdraw next! But it will be a very long time before they are found carrying the argument to that logical conclusion. Meanwhile, The Pacific is thoroughly dealing with the argument as it applies to the missionaries, and is serving notice on the secular press that it does not know what it is talking about if it supposes that either Boxer uprisings in China or race fear at home is going to alter the mission policy of the church."

Bay Association.

The winter meeting of the Bay Association was held with Plymouth Avenue church (Rev. S. R. Wood, pastor) Oakland, Tuesday, December 10th. The roll-call showed sixteen churches, represented by an equal number of pastors and thirty delegates. Fifteen ministerial members, not pastors, were also in attendance. The first paper of the session was presented by Rev. H. B. Mowbray, whose theme was "The Problem of the Young People." This young pastor showed the place which the young man and the boy must have in the pastor's heart and in the work of the church if this ever-pressing problem is to be solved. Superintendent Harrison followed with a lucid presentation of the Home Missionary problem so far as it relates to the activity and generosity of the churches of our Association. Following his address, after confirming words by several of the pastors, it was moved by Rev. E. B. Hatch, and carried, that the Association earnestly recommend to our churches an annual contribution to our Home Missionary work of not less than an average of one dollar per member. The address on "Church Problems in England and Australia" was omitted because of the absence of the speaker. During the recess the Association was bountifully entertained by our hosts, the members of Plymouth Avenue church, and at the hour about the table given to talk in "Lighter Vein," Rev. Messrs. Jones, Bair, Hitchcock and Goodell brought to us helpful thought in wise and witty speech.

At the evening session a strong paper on "Church Loyalty" was read by Rev. A. E. Johnson of Haywards; and Mrs. W. H. Scudder, in a paper on "Higher and Lower Criticism" showed the folly and sin of the lower criticism that is born of the captious spirit, and busies itself in fussy officiousness with deeds and motives—not with documents and the demands of scholarship—to the despair of many a pastor and the disturbance of many a church. Rev. W. Rader of the San Francisco Association read the closing paper on "The Fruits of the Spirit," emphasizing the life of the Spirit which will, of necessity, bear the fruits which testify to a life "rooted and grounded in Christ." Mention should be made of a helpful hour spent in devotion, under the lead of Rev. B. F. Sargent, and with the topic "Soul-winning."

The membership of the Association was changed by the dismissal at his request, without recommendation to another ecclesiastical body of Rev. A. S. Parsons, and by the admission of Rev. Messrs. Wm. H. McDougall and L. P. Hitchcock. *Frank N. Greeley*, Scribe.

Our Church Building Society.

Only one more Sunday remains on which offerings may be made, if they are to be included in the Board's work for the year. By arrangement the final report of the Pacific District may be withheld until December 26th. This will enable any church making the offering December 22d to have the latter here in time, providing it is forwarded immediately.

Thus far the response has been quite general. Every part of the district has co-operated. The number of contributing churches does not yet equal that of 1900, but the returns yet to reach us may enable this part of the great field to at least hold its own. As already indicated, the interior States of the Pacific District are far beyond last year, and recent receipts from Oregon and Southern California give reason to believe these two Associations will equal the effort of 1900. The outlook for Washington and Northern California is not quite so promising, but there is hope. Returns are coming in nearly every day, and if these continue it may be these two Associations will enable the district to even go beyond any former attainment. Will pastors and church treasurers kindly be prompt in sending offerings in hand or made next Sunday? *H. H. W.*

East Los Angeles.

Rev. J. B. Orr is to hold special services in the East Los Angeles Congregational church, beginning the 29th, and we are looking forward to it with great interest and expectation.

Our annual meeting is to be held the first Thursday in the new year, when we will have a roll call, and a supper, and new officers.

A men's prayer-meeting has lately been organized, which holds its meetings weekly in private houses, and is proving to be very beneficial, not only to the church members, but to many men who have no interest in church matters. Hardened sinners and men indifferent to religion have been reached. A number of these meetings are carried on in various parts of the city, and they are opening a new field of Christian labor, and the churches working with them are greatly helped.

The young people have taken charge of the evening services of the church for a month, and the experiment promises to be a great success.

Rev. A. B. Case, Superintendent of the Spanish work, gave an account of his labors last Sunday evening, illustrated with a lantern and slides.

The pastor's class in Bible study meets Thursday evenings, and is interested in the "History of Israel." The class is well attended and good work is being done.

The teachers' meeting is kept up and just now the enthusiasm centers around Christmas preparation.

The subject of last Sabbath's sermon was "The Cultivation of Eternal Things." The pastor preaches to the children a ten-minute sermon every Sabbath before the regular sermon.

Our work is prosperous; membership is increasing, and better than numbers is the increased spiritual interest in the work of the church and the growth of grace in the heart. *D.*

The Minister's Relief Society of Southern California.

A few days since Rev. Henry W. Jones, President of the Congregational Ministers' Relief Society of Southern California, sent, in behalf of its Directors, a letter to our ministers in this part of the State suggesting the desirability of adding to the work of that Society some of the features of the Mutual Benefit organizations, and proposing as a first step that all ministers having an annual income of more than $500 pay not simply the prescribed membership fee of $1 per year, but volunteer to add to this at the rate of $1 or more, for every additional $500 of their income. This proposition has met a ready and hearty response from a considerable number of those addressed with gifts, in many cases believed to exceed the rate proposed—the average thus being about $2.50 per individual minister. If all our ministers follow the pattern thus set, the result will go far toward supplying the increasing need of help from this Society.

How pleasant, when night falls down
And hides the wintry sun,
To see them come in to the blazing fire,
And know that their work is done;
Whilst many bring in, with a laugh or rhyme,
Green branches of holly for Christmas time.
O the holly, the bright green holly,
It tells (like a tongue) that the times are jolly!

—Bryan Walter Proctor.

Oregon Letter.

By George H. Himes.

On October 7th your correspondent left this city for Portland, Maine, as a delegate to the Eleventh Triennial National Council. On the way thither three hours were spent in Chicago and one day in Buffalo, so that it was 10:30 a. m. on the 12th day when he arrived at his destination, although the traveling time was only 114 hours. The time to Chicago was 72 hours, a marked contrast in time and method of traveling at the date the trip westward was taken, more than 48 years ago. Then the journey was begun at a point about 140 miles west of Chicago, with ox teams as motive power, and the time required to reach the destination selected on the Pacific Coast was seven months. During Council week a visit was made to Brunswick and Bowdoin College and its surroundings taken in. One day was spent on a trip to the heart of the White Mountains. The scenery, set off by the shades of autumn leaves then in their prime, was beautiful, but very tame as seen through Pacific Coast eyes.

"What are your impressions of the Council?" I hear some one asking. Well, it was a grand gathering of presumably representative Congregationalists, the New England type largely predominating, of course. By contrast, however, all things considered, I do not think we of the Pacific Coast need to be discouraged. There is much to admire in the New England character, and its effect upon the nation has been most profound. A little Western flavoring, however, will do it no harm. As a region to visit, to get inspiration from by reason of what has been enacted upon its rugged shores, New England must ever have a warm place in every true American heart; and if every citizen outside of New England could visit it and get into close touch with its traditions and influence upon the national life, it would be a distinct gain. And yet, in no locality are the mass of the people more provincial than in Boston and its sister cities.

While in Boston it was a privilege to worship in the new Old South church, and to hear one of the inspiring sermons of Dr. Geo. A. Gordon. In the evening Dr. J. L. Withrow was heard at Park church. Robes were worn by both clergymen.

In the few days following which I had the privilege of staying in Boston I visited the "Old South Meeting House," old State House, headquarters of the Bostonian Society, Faneuil Hall, the New England Genealogical Society, the Boston Public Library, the Massachusetts Historical Society, Bunker Hill and Cambridge. In visiting these places one comes into personal relations with the beginnings of our nation as in no other way. Yet, in passing through the narrow, crooked and crowded cow-path streets of old Boston, I could not help asking myself the question, "How many who pass these historic spots, which ought to be sacred to every lover of liberty, take any pains to know their history or what they stand for in the founding of our nation?"

All in all, this Eastern trip has been one which I have looked forward to for nearly fifty years; and while the pleasure has been great, it has not been altogether satisfactory because of the lack of time to examine all that was desirable. A trip of 9,000 miles in nine weeks does not give a great deal of time for details; yet the many things one can see, and the many people one can come into pleasant relations with, even in so short a time, is indeed wonderful. Throughout the journey not an unpleasant experience of any kind occurred; not a question was asked at any point but that received a courteous reply, and this was surprising, because, never having been East since coming West, it is probable that strange inquiries were frequently made.

Rev. Edward Curran is serving the churches at Gaston, Hillside and Greenville, in Washington county. The former pastor of those churches, Rev. Daniel Staver, is at the church at Pendleton.

The "Alleged Passing Away of the Old Religion and the Coming of the New" was the theme of Rev. Evan P. Hughes, at the Hillsboro church today.

Rev. R. H. Kennedy, of the Albany church, preached at the Forest Grove church last Sunday morning and evening. Rev. M. D. Dunning, pastor of the Forest Grove church, is just recovering from a severe attack of typhoid fever. He hopes to be well enough to go to Boston this week. He has resigned here, and after a visit to parents and friends in Massachusetts, he and his wife will go to Kyoto, Japan, and take up mission work.

The Ladies' Working Society of the Forest Grove church will hold a "Christmas Market" for two days before Christmas. All manner of good things will be sold and luncheons served.

"Milestones" was the subject of the last Woman's Missionary Society of the Forest Grove church, on the 11th inst. It brought out the origin and progress of the Home Missionary Society, described the seventy-fifth anniversary, as well as the Eleventh Triennial Congregational Council. The story of the raising of the debt of the American Board—$53,000 in fifty-three minutes—was graphically told. The story of "Our Captive Missionary," Miss Stone, was also told.

Rev. A. B. Snider preached for the Hassalo Street church today. Rev. Frederick V. Jones, recently of Reno, Nevada, was unanimously called to the pastorate last Thursday evening.

Washington Letter.

By I. Learned.

The Sabbath recently spent in Ritzville in the early days of December was one which will long be remembered by all citizens of that prosperous little city, and especially by all interested in the Congregational church. It was the day of the dedication of their newly-erected edifice, than which there is no more beautiful structure in the State of Washington. Others are larger, of course, and some are built of more enduring materials—of stone and brick—but none whose beauty of architecture and symmetry of contour is more pleasing. Within as well as without there is a certain churchliness, which in many of our houses of worship on this upper coast is not found. The pastor, Rev. F. E. Whitham, coming from a recent English ancestry, has put many of his youthful memories, as well as something of his own personality, into its furnishings. The building is cruciform, with an open timbered roof neatly finished. Folding doors separate the side rooms from the central portion of the auditorium. Beyond these is the pastor's study on one side and on the other a side vestibule, the main entrance being through the tower on the front corner. Under the pulpit platform is a baptistry, while in the rear of this is a Sunday-school room, semicircular in form, around the circumference of which are the class rooms, separated by partitions, and it can be closed when in use. The full capacity of the floor area was occupied at the morning service, when probably five hundred or more were present.

Three beautiful windows had been placed, one each on the east, south and west fronts. The first two are in memory of members of families of the church and whose lives were a part of its history, while the west window was

in memory of Rev. Dr. Atkinson, the first Superintendent of the H. M. Society for Oregon and Washington, the founder of this church, and the first acting pastor.

In the unveiling of these several memorials brief addresses were made by Pastor Whitham, Rev. J. D. Jones of Dayton, a former pastor, and by Superintendent Greene of the C. S. S. & P. S., with some reminiscences of the pioneer superintendent.

The afternoon service took on an evangelistic character, Rev. J. D. Jones preaching the sermon, after which fourteen persons were received into membership of the church.

For nearly a year the erection of the parsonage and the church has occupied a large share of the time and thought of the pastor, who gave very serious attention to both. The former was completed some months ago, costing $1,500, aside from the material available from the old chapel. The church was erected at an expense of something over $6,000, and of these there remained an unpaid balance of thirty-three hundred dollars.

Until Saturday prior to the dedication it had been expected to ask the C. C. B. S. for a loan of $1,500, raising the remainder at the public Sabbath services. On the arrival of Superintendents Scudder and Greene, together with Pastor Jones of Dayton, who, with Pastor Whitham, began immediately to feel the financial pulse of the leading members of the church, it was concluded that it was possible to raise the entire debt from the local field. No sooner was this suggested than all set about accomplishing it.

Before the closing hours of that day, every preparation was made so that, partly at the morning service and by a repetition of his wise generalship in the evening, Supt. Scudder secured every needed dollar.

It is expected that the Building Society, thus relieved, will find itself able to assist two or three other enterprises already seeking aid in this State.

The building was again filled in the evening, when the sermon was preached by Supt. Scudder and the prayer of dedication was offered by Rev. Samuel Greene. Public services were suspended for the day by most of the other churches of the town, their pastors being present to assist in this larger service. Excellent music was furnished by an orchestra, united with the best vocal talent available.

Great credit is due to Pastor Whitham and his services are highly appreciated by his trustees and the entire church.

A preliminary organization has been effected for the Brighton Beach Congregational church of seventeen members. A council for its recognition will be called about the first of the new year, giving us another church in the suburbs of Seattle. The Pilgrim Bible School of Everett has been gathered, and a small chapel erected on lots purchased some months ago by the First church of that city. It is expected this will come to be the beginning of the Pilgrim church of Everett. Before this will reach you, Mr. Editor, Everett will have entertained the Puget Sound Congregational Club. This body will gather in that city for the first time on Monday, December 16th, and while nominally will be there under the auspices of the First Congregational church, the whole city is making extensive preparations for giving the club a very hearty reception.

Steamers are chartered to bring visitors from Tacoma, Seattle and Whatcom, while others will come from Snohomish, Edmonds, Marysville and all the region round about. Dr. Bailey of Denver, Col., is to deliver the address.

Rev. W. P. Pease, pastor at Leavenworth, finds, after a residence of two or more months, that good work is being done by that church in all its departments. Six persons were received into membership at their last communion.

Rev. D. G. Currey, lately of Nebraska, accepts the work at Blaine and Pleasant Valley, where a church has recently been gathered and a new building erected.

Supt. Greene supplied the church at Genessee, Idaho, on the 8th, finding the church anxiously awaiting the arrival of their pastor elect, Rev. Mr. Bown of Biwabik, Minn.

The local central committee for the Pacific Coast Congress held its first meeting on the 11th, Chairman Temple being present, with six others of the committee. A. S. Allen of the local Y. M. C. A. was made Recording Secretary, and Rev. E. L. Smith Corresponding Secretary and chairman of the sub-committee on program.

It is now expected that the Congress will assemble on July 9th, continuing in session until the 14th.

Seattle, December 13th.

Book Notices.

"Lyrics of Love of Heart and Home" and "Field and Garden," by Margaret E. Sangster. The writer has long been a favorite one, and has written much that has been of comfort and inspiration. She sends these lyrics forth with the statement that if "they shall add a thread of melody to the toiling, dusty, monotonous way, which, after all, is the way that leads us home," she will be content. The book is beautifully printed and bound—a handsome specimen of typographical and artistic work. To look at it will gladden the eye; to read its contents will bring cheer and comfort and inspiration to every heart thus privileged. Some of the poems have appeared in magazines and religious papers, but many of them appear now for the first time. [F. H. Revell Co. Chicago. Pp. 200. $1.25, net.]

"The Message of the College to the Church." Early this year there were delivered in the Old South church in Boston a series of addresses under the above title. They were by Professor Peabody of Harvard, Presidents Hyde of Bowdoin, Hadley of Yale, Carter of Williams, Harris of Amherst and Tucker of Dartmouth. The subjects were as follows: The Religion of a College Student; The Definition of a Good Man; The Development of a Public Conscience; The College and the Home; The Mutual Dependence of the College and the Church; and The College Graduate and the Church." In each there is an excellent message. It is well that they have been placed before the wider public in this permanent form. In the address by Dr. Carter on "The College and the Home," there is a message which should have wide reading. The grave responsibility of the college in the guidance and development of the moral life of those entrusted to it is recognized, but it is shown that it is generally impossible for the college teacher to reverse the bent of a life fixed in the home, and parents are urged to surround the boy in the home with "the sweetest potencies of Christ's love and holiness." [Pilgrim Press. Boston & Chicago. Pp. 170. 75 cents, net.]

"Men of Might in India Missions." By Helen H. Holcomb. In this series of biographical sketches the entire development of missions in India from the time of Ziegenbalg to the death of S. H. Kellogg in 1899 is covered. Selecting from the different types of workers these characters were, however, so related in their work that there is a connected whole. The sketch to which the

present writer turned first is the one of Dr. John Scudder, the first medical missionary from America to India. His descendants are well known and beloved among Pacific Congregationalists today. What a beautiful life! Truly, he left behind him "a memory more precious than thousands of gold and silver." The first biography is that of Bartholomew Ziegenbalg, from the time of whose going out from Germany in 1705 dates the beginning of Protestant missions in Indit. In this day of the open door for missionaries almost everywhere these workers may go with different feeling and expectation than Ziegenbalg went. But the grain of mustard seed planted in that land by him and his co-workers has become today a great tree. Other heroic workers sketched in this volume are Schwartz, Carey, Marshman, Ward, Martyro, Gordon, Hall, Rhenius, Wilson Duff, Anderson, Noble Lowenthall and Kellogg. The volume is dedicated to the young men and maidens whose hearts God has touched, and who, in life's fair morning, looking out over the world's great harvest-field, are asking, "Lord, what wilt thou have me to do?" Let us have the circulation of more such literature as this, and there will be more largely a hearing of the voice, "Whom shall I send?" and the coming of the answer, "Here am I; send me." [F. H. Revell Co. Chicago. Pp. 346. $1.25 net.]

"John Hall, Pastor and Preacher." For thirty years Dr. John Hall stood as a leader in the American pulpit, and as a tower of strength wherever his influence was felt. This biography by his son, Professor Thomas C. Hall, will be welcomed, both in America and Great Britain. John Hall began his ministry in a lowly region in Ireland about the middle of the last century and closed it in death in the year 1898 in the leading Presbyterian pulpit in New York City. It is an inspiration to read such a biography. We shall have occasion to refer to it later in the columns of The Pacific. His life contains many lessons, both for clergy and laity. No man ever sought recognition or advancement less than John Hall, and yet his life was one of far-reaching influence and usefulness. The closing words of this biography are: "A life singularly unselfish and remarkably unspoilt by unbroken success went down at last amid the cloud-storms of opposition and betrayal; but God gave sweet peace, and gently took a faithful servant home to join in the chorus of redemption in the presence forever of his Savior King." Individuals and churches who are at this Christmas time looking for some suitable present or presents for their pastors would do good service by presenting this book, and then, by taking opportunity, should the way open therefor, to read the volume themselves. [F. H. Revell Co. Chicago. Pp. 341. $1.50 net.]

"Nature and Character at Granite Bay." By D. A. Goodsell. In this beautifully illustrated volume of 220 pages Bishop Goodsell shows himself worthy to rank among the best writers on rural themes. The aim of the book is, in part, "to show that a half acre near a large city may become of absorbing interest and intellectual profit to any one who has ordinary powers of observation, small scientific knowledge, and limited time." It is also to show to his younger brethren in the ministry that it is well to study and affiliate with the plainest people among whom they live; that these possess chiefly the characteristics which reward study. "Granite Bay" is the name given by the Bishop to the little nook on the Connecticut shore where he has long had his summer home. The bay opens into Long Island Sound. The reading of the book will foster a love of nature and add to one's regard for those common people concerning whom Abraham Lincoln said that God must greatly love them because he had made so many of them. [Eaton & Mains. New York; also 1037 Market street, San Francisco. $1.50.]

A Christmas "Crank."

If you could look into my postoffice at holiday time you would see a great many most interesting and delightful-looking Christmas packages neatly wrapped and carefully tied, with the names and addresses of boys and girls legibly written upon them and yet laid away to one side, never to be delivered. The persons who have sent them have forgotten to put stamps enough (or any stamps at all) upon them, and so they go into the "held for postage" pigeon holes of the postoffice, and will never get on any farther, unless they are helped on by some one who knows this sad state of affairs.

But there are some people in the world who are always thinking of just such kind of things to do as helping Christmas packages to their destination. Here is the story of one of them. The man who tells us used to be the postmaster at Huntington, W. Va., and he says:

"A day or two before Christmas of 1889 a stranger appeared at the postoffice and asked if we had any letters or packages which could not be forwarded for lack of proper postage.

"'Yes, indeed, we have a good many,' I answered.

"'Bring them all out and let us send them on their way,' said he, at the same time taking a bank note from his pocket.

"The accumulations of 'held for postage' were produced, were properly stamped and were sent to the canceling table, the stranger paying for the necessary stamps.

"'Now,' said he, 'I will leave $2.00 more in your hands to be expended for stamps, in case other matter should be deposited during the holidays with insufficient postage. You can keep a record of the amount and we will settle when I call again.'

"'Will you leave your name?' I asked.

"'Oh, that's not necessary; I'm only a drummer,' he answered.

"This act he repeated every year at the beginning of the season until 1893, when, being unable to reach Hustington before the holidays, he enclosed $5.00 in a letter to the postmaster, asking that it be expended, if necessary, in the same way. The letter was signed 'The Crank Drummer.'"

Was not this real Christmas spirit?—Christian Outlook.

Christmas for the Birds.

Christmas is celebrated in Sweden to an extent unknown here, and the celebration is not over till January 13, or "twentieth day Yule." A very pretty feature of the festivities is thus described by Mr. Thomas in his "Sweden and the Swedes":

"One wintry day at Jul-tide I had been skating on a pretty lake three miles from Gothenburg. On my way home I noticed that at every farmer's house there was erected in the middle of the door-yard a pole, to the top of which was bound a large, full sheaf of grain.

"'Why is this?' I asked my comrade.

"'Oh, that's for the birds—the little wild birds. They must have a merry Christmas, you know.'

"Yes, so it is: not a peasant in Sweden will sit down with his children to a Christmas dinner indoors till he has first raised aloft a Christmas dinner for the little birds that live in the cold and snow without."—Northwestern Christian Advocate.

Suggestions for the Week of Prayer

By the Evangelical Alliance for the United States.

SUNDAY, JANUARY 5TH—APPROPRIATE SERVICES AND SERMONS.

MONDAY, JANUARY 6TH—THE VISION OF GOD IN CHRIST.

Prayer: For a deeper realization that God is, and that he is a rewarder of them that seek after him; for a clearer recognition of his holiness and power; for a stronger, more purifying faith that he shall judge the world with righteousness, and the peoples with his truth; for a far more grateful apprehension of his love in the redemption of the world by our Lord Jesus Christ; and for the full indwelling of the Holy Spirit.

"For he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him" (Heb. ii: 6). "In him we live and move and have our being" (Acts xvii: 28). "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance" (Ps. xc:8). "But there is forgiveness with thee, that thou mayst be feared" (Ps. cxxx: 4). But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself (II Cor. v: 18). "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" (Luke ii: 13). "Bring ye the whole tithe into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it" (Mal. iii: 10).

TUESDAY, JANUARY 7TH—OUR NATION.

Prayer: For our Nation, that God will continue his favor, forgiving our manifold sins, and helping us henceforth to do justly, and to love mercy, and to walk humbly before him; that he will guard and guide our rulers, and establish all our people in the ways of law and order and righteous freedom; that he will make us faithful to our great opportunities for serving his cause; that he will revive his saving work in our cities, and pour out his life-giving blessing on our towns and through all our borders; that so our Nation may wholly awake and turn to God.

"Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. xiv: 34). "When he giveth quietness, who then can condemn? and when he hideth his face, who then can behold him? whether it be done unto a nation, or unto a man, alike?" (Job. xxxiv: 29). "And to whomsoever much is given, of him shall much be required" (Luke xii: 48). "I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity" (I Tim. ii. 1, 2). Turn again, we beseech thee, O God of Hosts. Look down from heaven, and behold, and visit this vine, and the stock which thy right hand hath planted, and the branch that thou madest strong for thyself. Turn us again, O Lord God of Hosts; cause thy face to shine, and we shall be saved" (Ps. lxxx: 14).

WEDNESDAY, JANUARY 8TH.—OUR CHURCHES.

Prayer: For our Churches—their Sunday-schools and Young People's Societies, their Christian Associations and Brotherhoods, and all their other agencies—that they may be inspired and purified to do God's perfect will, keeping the unity of the Spirit in the bond of peace; that they may be reawakened to the fact that their supreme mission is to save the lost; that they may, through the abiding of all their members in Christ, receive the power of the Holy Spirit for love and service; so that, throughout our land, there may be a great revival of true religion in both faith and life.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away; and every branch that beareth fruit, he cleanseth it, that it may bear more fruit" (Jno. xv: 1, 2). "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (Jno. xiii: 34, 35). For the Son of Man came to seek and to save that which was lost" (Luke xix: 10). "As thou didst send me into the world, even so sent I them into the world" (Jno. xvii: 18). "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you" (Jno. xv: 7). "He that spared not his own Son, but delivered him up for us all, how shall he not also, with him, freely give us all things" (Rom. viii: 32).

THURSDAY, JANUARY 9TH, CHRISTIAN MISSIONS.

Prayer: For Christian Missions, both Home and Foreign, that, being filled with the Holy Spirit and sustained by the prayers and gifts of every friend of Christ, they may be the means of a speedy fulfillment of our Savior's command: Go ye into all the world, and preach the gospel to the whole creation; that the complete evangelization of our own country may be hastened; that we may rightly remember our missionary obligations to our newly-acquired possessions; that the lives of all missionaries may be very precious in God's sight; and that all missionary effort may be abundantly successful, both at home and abroad.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising" (Is. lx: 1, 3). "And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem" (Luke xxiv: 46, 47). "And they that be of thee shall build the old waste places: thou shalt raise up the foundations of many generations" (Is. lviii: 12). "Wherefore I was not disobedient to the heavenly vision; but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance" (Acts xxvi: 19, 20).

FRIDAY, JANUARY 10TH—THE FAMILY AND THE SCHOOL.

Prayer: For the Family, that God will protect it from all its foes; that He will continue to make it a fountain of blessing; and that all parents may, in their homes, both teach and live the Christian faith, thus winning their children to Christ. And for all schools and institutions of learning, that God will guide them to teach true wisdom, dutiful reverence toward him, with the faithful service of man.

"God setteth the solitary in families" (Fs. lxviii: 6). "And I will establish my covenant between me and thee, and thy seed after thee, throughout their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee" (Genesis xvii: 7). "But Jesus said, Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. xix: 14). "Wisdom is the principal thing; therefore get wisdom. Yea, with all thou hast gotten, get understanding" (Prov. iv: 7). "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do thereafter" (Ps. cxi: 10). "He that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. I am in the midst of you, as he that serveth" (Luke xxii: 26, 27). "It is enough for the disciple, that he be as his master, and the servant as his lord" (Matt. x: 25).

SATURDAY, JANUARY 11TH—THE COMING OF THE KINGDOM.

Prayer: For the swift coming of the Kingdom of God; for the fulfillment of the promise, They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea; for obedience to the Golden Rule by both individuals and nations; and that the atoning Christ may be everywhere enthroned as Prince of Peace and Savior of Mankind.

"After this manner, therefore, pray ye: Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth" (Matt. vi: 9, 10). "And he shall judge between the nations, and shall reprove many peoples: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Is. ii: 4). "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets" (Matt. vii: 12). "Wherefore also God highly exalted him, and gave unto him the name that is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii: 10, 11).

SUNDAY, JANUARY 12TH—APPROPRIATE SERVICES AND SERMONS.

SCIENTIFIC.

The exports from Assam of lac—usually as crude or stick lac—have averaged about 500 tons annually in recent years, though the production of some forests is declining. The resin is usually collected twice a year—in May and June and again in October and November—the first crop being used for seed purposes, while the second is exported. A few days after the gathering, pieces of stick lac containing living insects are placed in small bamboo baskets, which are tied to the trees that are to furnish the next crop. The insects quickly spread over the branches, and begin at once to feed and secrete resin. If the secretion is satisfactory it is collected at the end of about six months; if deficient the insects are allowed another six months.

You may Snap your Fingers at Dyspepsia

There is a quality in Royal Baking Powder, coming from the purity and wholesomeness of its ingredients, which promotes digestion. Food raised by it will not distress. This peculiarity of Royal has been noted by hygienists and physicians, and they accordingly recommend it in the preparation of food, especially for those of delicate digestion.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

WHY THEY DON'T GO.

So you are not going to church this morning, my son?

Ah, yes; I see. "The music is not good." That's a pity. That's what you go to church for, to hear the music we demand.

"And the pews are not comfortable." That's too bad—the Sabbath is the day of rest, and we go to church for repose. The less we do through the week, the more rest we clamor for on the Sabbath.

"The church is so far away; it is too far to walk, and I detest riding in a street car, and they're always crowded on the Sabbath." This is, indeed, distressing. Sometimes, when I think how much farther away heaven is than the church, and that there are no conveyances on the road of any description, I wonder how some of us are going to get there.

"And the sermon is so long always." All these things are, indeed, are to be regretted. I would regret them more sincerely, my boy, did I not know that you will often squeeze into a stuffed street car, with a hundred other men, breathing an incense of whisky, beer and tobacco, hang to a strap by your eyelids for two miles, and then pay fifty cents for the privilege of sitting on a rough plank in the hot sun for two hours longer, while in band will blow discordant thunder out of a dozen misfit horns right into your ears, and come home to talk the rest of the family into a state of aural paralysis about the "dandiest game you ever saw played on that ground."

Ah, my boy, you see what staying away from church does. It develops a habit of lying. There isn't one man in a hundred who could go on the witness stand, and give, under oath, the same reasons for not going to church that he gives to his family every Sunday morning. My son, if you didn't think you ought to go, you wouldn't make any excuses for not going. No man apologizes for doing right.—Bob Burdette.

A BOY'S COWARDLY SHAME.

I know of a young man whose mother was very poor, and whose father was a great drunkard. The mother had to wash to take care of her four children. She got this boy educated in the high school, where he associated with young men who moved in higher society. One day he was in front of his mother's hovel, for the drunkard's home is always a hovel. As he stood there talking to his mother a schoolmate passed by and brought him along. His friend asked him who was that woman he was talking to. "Oh," said he, "she is my washerwoman." I am ashamed when I think of that young man. It is a thousand times worse for a man to be ashamed to confess Christ.

Close at Hand.

The day is long, and the day is hard;
We are tired of the march and of keeping guard;
Tired of the sense of a fight to be won,
Of the days to live through and of work to be done;
Tired of ourself and of being alone.

And all the while, did we only see,
We walk in the Lord's own company.
We fight, but 'tis He who nerves our arm;
He turns the arrows which else might harm,
And out of the storm He brings a calm.

The work which we count so hard to do,
He makes it easy, for He works too;
The days that are long to live are His,
A bit of His bright eternities,
And close to our need His helping is.

O eyes that were holden and blinded quite,
And caught no glimpse of the dying light;
O deaf, deaf ears, which did not hear
The heavenly garment trailing near!
O faithless heart which dared to fear!

—Christian Press.

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WHAT THOMAS MISSED.

Will disciples who don't go to prayer-meetings kindly read John xx: 19-29? Here an account is given of the first Christian prayer and conference meeting.

The ratio of attendance was much greater than is usual now, as all the disciples—Judas having gone to his own place—were present, excepting Thomas. He was absent, and apparently not excused. Perhaps it rained, or possibly he had an important business engagement; he may not have felt very well, or, after a tiresome day, may have felt the need of physical relaxation. At any rate, he was absent; and he missed a great deal.

In the first place, he missed seeing Jesus. For the Master came to that first prayer-meeting and spoke at it.

In the second place, Thomas missed the mysterious gift of the Holy Ghost, which those present received from the Savior.

In the third place, he lost faith in Christianity. When the disciples next met him he had blossomed out into a full-fledged agnostic. He flatly refused to accept their united testimony, and declared that nothing short of full scientific proof could ever convince him of the resurrection. What a price to pay for neglecting to go to one prayer-meeting!

But it is substantially what the Christian of nowadays loses if he absents himself from the more intimate meetings of Christ's disciples. He, too, misses the vision of Jesus, the unction of the Spirit and the assurance of faith.

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A schoolmaster once said of a youth that he had never known a boy do less work in more time. Was it the same boy, we wonder, who, when "The Result of Idleness" was given as the subject of an essay, handed to the master a clean sheet of white paper?

The tender words and loving deeds which we scatter to the hearts which are nearest to us are immortal seed, which will spring up in everlasting beauty, not only in our own lives, but also in the lives of those born after us.—Spurgeon.

Love is the greatest thing that God can give us, for himself is love; and it is the bond of perfection; it is the old, and it is the new; it is the great commandment, and it is all the commandments, for it is the fulfilling of the law.—Jeremy

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Trusting in Him.

When grief or passion rule the heart,
Or, doubtings dark shall fill the hour,
'Tis then my soul to Jesus cries
To give me of His Peace and Power.
His peace to still my throbbing heart
Until its pathos I may bear;
And power to quell, e'en Satan's voice,
That fills my soul with sullen fear.
So when life's billows o'er me roll,
I'll in His tender bosom hide;
For He's my Savior and my God.
In faith with Him shall I abide.

A creed may be either a compass or a strait-jacket.

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